

VOL. 15, NO. 8

AUG 25 1924

SEPTEMBER, 1924

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# MISSIONS



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# Denominational Directory

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## QUESTION BOX

(Answers found in this Issue)

1. What did an unknown donor present to the Foreign Mission Society some time ago?
2. What factors are contributing to the remaking of Mexico?
3. In what country did a persecuted pastor baptize 280 in 1923?
4. Name the church which gave two and a half times as much for missionary and other denominational causes as for itself.
5. What does "Crestinul" mean and who edits it?
6. How are the young men showing their interest in the Chinese Mission at Fresno?
7. "The Son of God, Jesus Christ, is the one solution of the race problem." Who said this?
8. What was the unique feature at Muskegon's annual picnic?
9. What is the principle of the Christian Americanization Department?
10. Where do the Chinese maintain a mission school at their own expense?
11. Who said that "religion is the world's only hope"?
12. What church is said to be the largest in the world and who is pastor?
13. For what purpose has New England reserved September 7-10?
14. Among whom did a promising work open in Racine?
15. What is the Home Mission Theme for 1924-25?
16. How is our Christian sympathy being shown to the children of Germany?
17. What is the title of the Negro stereopticon lecture on race relations?
18. On what island have we the largest Protestant school?

### PRIZES FOR 1924

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| Single Copies | \$1.25        | \$1.50 | \$1.60            |
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VOL. 15

No. 8

# MISSIONS

A BAPTIST MAGAZINE ISSUED MONTHLY EXCEPT AUGUST

HOWARD B. GROSE, D.D., Editor  
WILLIAM B. LIPPHARD, Associate Editor

EXECUTIVE AND EDITORIAL OFFICES, 276 FIFTH AVE., NEW YORK CITY

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PUBLISHED BY THE BOARD OF MISSIONARY COOPERATION OF THE NORTHERN BAPTIST CONVENTION AT 18410 JAMAICA AVE., JAMAICA, N. Y.

ADDRESS ALL MAIL TO 276 FIFTH AVE., NEW YORK CITY

Application pending for transfer of entry from the Post Office at New York City to Jamaica, N. Y.

Accepted for mailing at special rate of postage provided for in Section 1103, act of October 3rd, 1917, authorized January 3rd, 1920.  
PRINTED IN THE U. S. A.



Upper—Spanish-Speaking Mission, Brooklyn. Lower—A Norwegian Group, Brooklyn

# MISSIONS

VOLUME 15

SEPTEMBER, 1924

NUMBER 8

## Some of the Good Things in September Issue



MISSIONS opens the fall campaign with the determination to make every issue tell with all the power at its command for the great cause of world evangelization in which as a denomination we are engaged. Our task is to gather all the stimulating information we can get from the mission fields at home and abroad, and then bring this to bear upon the members of our churches. There is abundance of material which possesses human interest, and evidences of that fact are not wanting in this issue.

Special space is devoted to the vital subject of race relations, which forms the Home Mission topic of the year. The issues which it presents are not confined to any nation or continent, but are very much alive everywhere. Our people cannot have too much light upon them, nor pray too earnestly for the spirit of Christ as they study them. Race prejudice is the root of many of the evils which afflict humanity today, and the source of unquestionable peril to the future welfare and peace of the world. And the first thing we have to do, as individual Christians, is to become aware of how much of this we ourselves have, and decide what we are going to do with it. That is the solution for us to make.

The first article is as readable as it is suggestive—"The Way of Christ in Race Relations." The second is one of the best examples of what is possible for the immigrant boy who comes to America to make something of himself. Prof. Prodan's story is longer than our articles in general, but you won't find it long. "My Experience with Religion" is to be measured by interest not by pages. Then Pastor Buffa tells of a work "Among the Italians in Fordham" that has been marked by constant persecution on the part of priests and members of that Church which is now talking so loudly about religious liberty. This is guaranteed by our constitution, it is true, but is not to be had—by Protestants—in the Bronx and other parts of New York, as well as many other places where the Protestants are weak and in

minority. Let us have all the truth about religious bigotry and persecution, and not just one side.

The Editor reviews Dr. Speer's book entitled *Of One Blood*, which ought to be read by our people generally, as well as studied in classes. Then we have a compositum on Race Relations in America, reports of Field Work among the Races, an editorial on the new immigration law which promises a chance for assimilation, and a stirring description of Japan's Two-Fold Tragedy by Dr. Axling, who makes real both the earthquake and the greater catastrophe still, as he sees it, of the exclusion act. All this makes fine supplementary matter for the class leaders, while bringing the subject before our entire constituency.

We have also a look in on Mexico, through Dr. Rudd's eyes; on the Chinese work in Burma, which Mr. Sisson knows all about; and on the Colored Baptists of America, represented by Dr. Williams. Rev. York A. King finds "New England's Way Out" in evangelism systematically conducted throughout the year by the pastors. In the page of Sanctum Chat tribute is paid to Dr. Aitchison, whose going has left a large vacancy at headquarters; also to Mr. Scott and Mr. Rhoades, two of our ablest and most devoted laymen. We see in brief what other denominations are doing; look backward a hundred, fifty, twenty-five and ten years to make some notes on the past; glean from the World Fields what is going on at present; see what the Missionary Societies are doing; keep an eye on the live Missionary Education Department; note some books worth reading, for we do not review the others; and by way of Mrs. Aitchison's Open Forum get in touch with program plans and possibilities. Of course we have the overflowing pages in which the W. W. G. and C. W. C. set forth and picture their work, and the Puzzle Page and Junior Picture Page conclude the list, although it is not safe to skip the advertising pages, which contain reading matter, and often the very item you are looking for.

After hunting through the issue for a dull page, we have given it up, and leave it to you.

## The Way of Christ in Race Relations

BY A FRIEND OF AMERICANIZATION



SAT at lunch with a large group of church women and listened to the message of a young woman who was speaking to us. She was a splendid young person who had put all her talents, and they were not a few—a fine Christian spirit, a good brain, disciplined by a University education and specialized training for the work which she was to do—at the service of the Woman's Home Mission Society as Christian Americanization Secretary in our city. She told us in a simple way of her work. She had gone out to the people and met them face to face in their homes. She found lonesome people in need of friends and advice.

She found a Slovak pastor's wife, who, from her own scanty means and with her own children to care for, was sewing for the poor Slovak children down on the flats. She found a Polish woman whose daughter had gone beyond her control in her lack of knowledge of American life and over whom the mother was shedding bitter tears in her fear that her daughter might become a bad girl. She found the man who was afraid to go to the Court House to get his second naturalization papers—"he

might be deported as an alien," his wife explained with an anxious air. She found the woman who could not speak English well enough to order the right kind of coal, and was laboriously breaking up with her hands the coal that was sent her, too large for her grate. She found the Russian woman expecting a baby with no knowledge of reputable doctors or hospitals. She found the Syrian woman whose one ambition was to learn to write her name, but who was ashamed to go to night school and let it be known that she could not write. She found people of music-loving races who in the hard struggle for daily bread, and in their poverty, had had all music crowded out of their lives. She found the Swedish woman who spoke English fairly well and seemed comfortable in all ways so far as material things went, but who said she would like to have someone come and talk to her about Jesus. She told us these things and then went on to tell in her straightforward way of how the women of the churches had gone out under her guidance to meet these needs.

The women of one church had gone down to a store building among the Slovak people on the flats and started



CHILDREN OF SEATTLE CHINESE MISSION



SOME AMERICANIZATION SECRETARIES

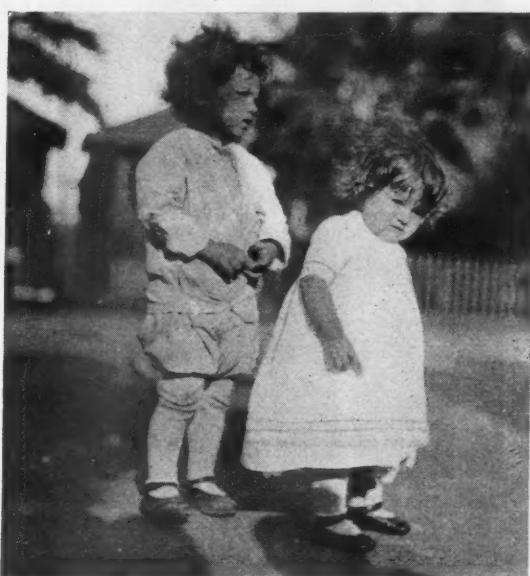
an industrial work which the Slovak pastor said was a sure way to the hearts of his people. Mrs. H., of another church—I knew her well as one time president of the city's largest musical club—was going herself and taking some of her musical friends to the homes of the music-loving people that they might have a chance to hear music and themselves learn how to make it. Women from half a dozen churches were going into homes, each one at first introduced and helped by the Americanization Secretary, to teach English or writing to those who longed so much to learn. The enthusiasm of these women knew no bounds. "I feel every week as I go to teach my pupil that I have a fellowship with the missionaries," one of them had said to the Secretary.



MEXICANS VISITED BY A CHRISTIAN AMERICANIZATION WORKER

Miss R., who was president of a Maternity Hospital Board, would see that worthy mothers and babies were taken care of, although it would be too late to do anything for the Russian mother, for when the Americanization worker went after Christmas to inquire about them she found both mother and baby were dead. Miss S., of another church, whose brother had a law office in

the Court House, arranged for her brother to meet the man who wanted to take out his naturalization papers; and at the next visit of the Secretary his wife told with great joy of the wonderful way in which all the fears and difficulties had been smoothed out of that dreaded transaction. Mrs. J., a motherly woman with daughters of her own, was going for frequent visits to the home of the woman who was troubled about her daughter. And Mrs. R., who, as we were all aware, had had a deep religious experience, had gone to the home of the woman who wanted someone to talk to her of Jesus. "And if



RUSSIAN BABIES

there are more of you who want to help," concluded the young leader with glad and shining face, "we can use you all. It's such wonderful work."

As I listened to her talk I seemed to hear an echo of the words: "Why is it that your Teacher goes out into the by-ways and eats with tax-gatherers and sinners?" "Why is it that he talks with the foreign Samaritan woman when he knows well that Jews do not associate with Samaritans?" "Why did He say, in our Synagogue, 'In Israel there were many lepers in the time of the prophet, Elisha, yet none of these was cleansed, but only Naaman, the Syrian.'" And I remembered



YOUNG NEW-AMERICA PICNICKING



FRIENDS OF THE CHRISTIAN AMERICANIZATION WORKER

once more that Christ said of himself as he was on his way to stay at the house of Zacchaeus, the tax gatherer, "The Son of Man came to seek and to save that which was lost."

If in the years past we have been trying to reach the foreigners in our midst by moving ourselves and our churches up the streets away from them and somehow expecting them to come after to find us; and if it has

come to pass by this method that in the Bronx in New York City there are less Protestants proportionately than in the island of Ceylon; and that in our rural communities, as the recent Ohio survey says, "gross superstition exercises strong control over the thought and action of a large proportion of the people," has not the time come to try a new method?



THE ANSWER TO "WHY CHRISTIANIZE AMERICA?"

Often under a new name and program an old idea may be given new life and vigor. We need women who will see that a practical means for the spreading of the good tidings which Christ came to preach is placed in their hands by Christian Americanization methods. The women who go out as messengers, with good tidings of friendship and help and human sympathy to the foreigners in our cities, are opening the doors for the good tidings of God's love. And what a direct definite way to put the principles and theories back of the new home mission study books into action. The Way of Christ in Race Relations! Be glad for a beautiful ideal but breathe fire into its breast and light in its eyes, teach it to walk, work and live—or it will have been born in your heart in vain.



LORENA PARK MEXICAN SUNDAY SCHOOL, LOS ANGELES

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# My Experience with Religion—America's Gift to Me\*

THE STORY OF A ROUMANIAN'S FAITH

BY REV. VASILE PRODAN

HEAD OF THE ROUMANIAN DEPARTMENT, INTERNATIONAL BAPTIST SEMINARY, EAST ORANGE, N. J.

**M**OIGRAD, a small village in Transylvania, now a part of Greater Roumania, was my birthplace. Here, amidst the beauties of nature and the relics of Roman civilization, I grew to young manhood. Although this whole valley is one of great beauty, I enjoyed my trips to Magura, the high hill a half mile east of Moigrad, more than all else. As I looked to the east from this hill, I saw the low, forest-covered mountains and the green valleys alternating in endless succession until the eye could see no farther. On the north, I saw the same low mountains become lower and lower until they stretched out into a wide, level plain. Turning from the northern plains to the south, I saw, on a clear summer day, the wonderful Carpathians, far in the distance, piercing the sky like a huge rooster's comb. Beautiful as these scenes were, I enjoyed the southwest view best of all. When I turned my eyes in that direction, I saw the lower, forest-covered mountains rise higher and higher until they became the beautiful Western Mountains of Transylvania. They never passed away, but remained there, like frozen, greenish-blue ocean waves.

Another interesting place to me was the ruins of Porolissum, which were within sight of our village. They spoke to me of the sturdy stock from which the Roumanians have come. Today, Porolissum has only a few inscriptions and the crumbling foundation stones of a Roman amphitheater and Roman fortifications, yet it is a silent reminder of glorious days. After holding out successfully for years against the Roman legions, the Dacians were overcome by Trajan's second expedition in 106 A. D. The Emperor divided Dacia, as Roumania was then called, into three divisions, naming each division from its chief city. Hence, Porolissum became the capital city of the northern part, Dacia Porolissensis. The Dacians and the Roman colonists quickly amalgamated, and Roman civilization flourished for a century and a half. When the barbarian invaders, in 271 A. D., completely drove the Roman legions out of Dacia, the Romanized Dacians retreated into the recesses of the Carpathians. There, for 1600 years, they have kept their national entity, even though many of them have been, until 1919, under the rule of several foreign powers.

Descended as I am from such a sturdy race of people and influenced by such far-reaching views of nature which gave hints of the regions beyond, it is no great wonder that my curiosity about the world outside developed early and grew stronger as I grew into young manhood. During this period of youthful curiosity I lived as all ordinary Roumanian boys do. I went to school in winter and cared for the cattle of my father and grandfather in the summer time. In our periods of recreation I went to the social gatherings of the young

people where we played our games, sang our songs, and danced our folk-dances. I knew all of the folk-songs and could sing them very well; hence I was well-liked by the young people.

#### MY EARLY RELIGIOUS TRAINING

My father was quite proud of my vocal ability and talked to me about singing in the church and leading the liturgy with the priest. Since my parents were both very religious, I knew that they would be greatly pleased to have their oldest son become a cantor (one who sings the church songs and leads the liturgy with the priest). Consequently, at the age of twelve, I began to learn the church songs from my uncle, George Prodan, an aged professor who had been retired by the government on pension. As soon as I had learned the eight melodies for the complete church services, my uncle took me with him into the church *strana*. "That little Prodan boy" who sang with the old men in the church was quite a curiosity to those who came to the services. For seven years I sang these eight services over and over again. At the same time I had an opportunity to know the clergy and the church officers quite well and to observe the effect of their religion upon their morals.

It is the custom in the Greek Catholic Church to have an Easter meal of fine bread soaked in wine during the Easter service. A little is given to the people, while the goodly portion that is left belongs to the priest and his cantors. Although I never ate enough of this Easter meal to intoxicate me, some of the cantors did become drunk and went reeling from the church. In the morning church service we sang "All day we should learn Thy righteous will, O Lord"; but we left the Lord's will alone when we spent the entire Sunday afternoon in the village dance. Such was our religion and that of our leaders! We observed rituals and feasts and said our prayers, but our moral life was not changed.

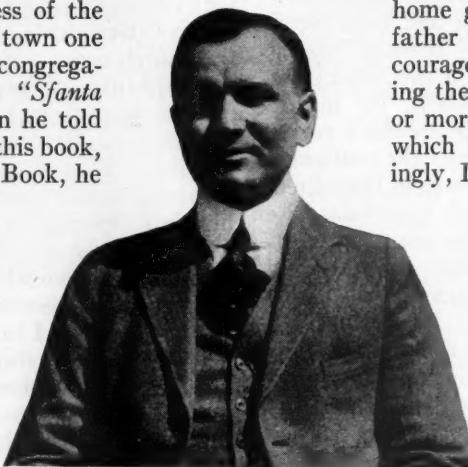
#### HEARING ABOUT THE POCAITSI

One day—I was about sixteen then, I think—my father came home with strange stories of a new religion in a neighboring village. "These Pocaitsi (repented men)," he said, "don't baptize their children until they can believe for themselves. Then they don't sprinkle them as we do, but push them all the way down under the water." What were these things? Who were these strange people? I was full of curiosity. Before long, however, I found out more about them; for the Pocaitsi (the repented men are now called Baptists) came to a village near Moigrad and held a meeting there. After nine or ten people had been converted they had a baptismal service. The simple announcement of the meeting was enough to draw a crowd. People from seven or eight villages thronged along the banks of the stream and even climbed into the trees to see these people who

\*Reprinted by permission from "The Road to Brotherhood," published by the Department of Missionary Education.

were becoming "the children of the devil." A priest, fearing the power of the gospel, had started this story, which spread like wild fire among these superstitious villagers. According to his story those who left the true Mother Church to become Pocaiti really became "the children of the devil" and were sealed with the devil's mark on the right shoulder while they were under the water during their baptism. The priest who originated this story did not know how soon his lie would be discovered. A few weeks later my aunt, who had been one of those baptized, came to see my mother. She arrived while my mother and a group of women were discussing the awful condition of those who became "the children of the devil." My mother, wishing to see the devil's mark, said, "Sister, is it true that the devil put his seal on your right shoulder?" Baring her shoulder to those women my aunt proved to them that the story was false; but they still pitied her for leaving the true church.

Repeated efforts, backed up with force, were employed to stop the progress of the Baptists in Roumania. In another town one priest held his Bible up before his congregation and pointed out the words "*Sfanta Scriptura*" (Holy Scripture). Then he told the people that they must not read this book, nor even touch it. It was a Holy Book, he said, and only holy men (meaning himself, of course) could touch it. All others who touched the Holy Book would become blind immediately. One day this priest was called on to conduct a funeral service. After the burial he returned to the house of the dead person, according to the custom in Roumania, to partake of the feast which is made so that the Lord will forgive the sins of the dead person. The priest drank so much wine and whiskey that he became drunk. He was so drunk that he forgot all about his Holy Book when he went to his home. After he had gone the man of the house discovered the Bible in his home. He forgot his grief in his perplexity. The holy father had left his Holy Book on the table! Neither he nor his wife dared to touch the Holy Book for fear they would become blind as the father had said. They called in two neighbors and told them their trouble. Standing around the table all of them looked at the Holy Book and trembled. Finally one of the neighbors said, "I am a middle-aged man and I don't care if I do become blind. I want to see the Holy Book for myself and I am going to touch it." The others begged him not to endanger himself, but he persisted in his determination. While the others held their breath and gazed at him in terror, he picked up the Holy Book. Nothing happened. He opened it and began to read. Still nothing happened. Then he began to read to the others. Miracle of miracles, none of them became blind! After a while he said, "Don't you see that I am not blind? The father has told us a shameful lie!" The men went out and related the incident to all whom they met. Within two days every one knew the story. Within two weeks the priest had to leave town. He could stay no longer. Today more than half of the people in that town are Baptists as a direct result of reading the Bible.



PROFESSOR V. PRODAN

My first experience with the Bible, however, was not such a precious one. My aunt, knowing that I liked to read, gave me a New Testament and advised me to read it. I did try to read it, but I could get no meaning out of it. I read the third chapter of John, which she had marked, three times. After I had finished I knew nothing of the chapter except that it told about an old man. My other books were more interesting and easier to read. In disgust I threw the New Testament in the corner by the fireplace and told mother to take it back to my aunt. How often since then have I regretted my irreverent act!

#### MY JOURNEY TO AMERICA

In the meantime my desire to see the world was growing stronger. When I first heard of America, my mother's brother told me that it was a land full of wild beasts and that a good huntsman could earn a fortune if he escaped death from these beasts. However, the

newspaper which my god-father had in his home gave me a different idea. My god-father was quite a progressive man and encouraged me to read his paper. After reading the newspaper every week for two years or more I grew impatient to see the things which I had been reading about. Accordingly, I went to Budapest when I was seventeen

to see the world and to earn some money by working in the factories of that city. For two summers I continued this work, but went back to Moigrad in the winter in order to help my father, who was a carpenter, make yokes for oxen. The knowledge of America which I had gained in Budapest only increased my desire to go to the land where every one was rich. After I became rich I intended to return to my

country and live in ease. My parents, however, did not approve of my youthful plans. They would not permit me to go to America.

Instead of going to America in the spring of 1913, I went back to Budapest. My parents thought that I would work as before; but I had other plans. My uncle, two of his friends, and I decided to go to America. Because of the rumors of war with Serbia we could not get passports from the Austro-Hungarian government which ruled Transylvania at that time. Passports or no passports, we had decided to go to America and nothing could keep us from making the attempt. In a round-about way, and by many pretenses, we reached Hamburg. What difference did it make if we lied to the officials, telling them that we were hunting work, or using our work cards as passports and pretending that we could not understand Hungarian when all of us could speak it? We could tell any kind of a story without hurting our consciences in the least, although we were members of the Greek Catholic Church.

Despite all of our fears and trepidations, we reached Ellis Island on June 19, 1913, and awaited "final judgment" before entering the "Promised Land." To our great joy we passed the examiners without being turned back. When I saw the heartbreaking anguish of those who were turned back after spending so much money

and traveling so far, I was profoundly thankful that the examiners had not put a chalk-mark on my back. Thus we entered America. At last we were

In tsara dollarului,  
La apusul soarelui.

(In the land of the dollar, at the setting of the sun.)

My first impression of America was one of wonder mingled with disgust. The train which took us to Detroit was magnificent compared to the European trains, especially the one from Leipsic to Hamburg. Although it was only an ordinary American train, it seemed more palatial to me then than the Pullman limiteds do now. The size of the country astounded me. I thought we would never reach Detroit from New York. I was amazed at the numbers of people who were chewing, chewing all the time, but never eating. This was my first sight of the American chewing gum habit. I was disgusted with the smoke and dust everywhere. The air was so different from the clear mountain air of Transylvania. I was disgusted also with the first American men with whom I came in contact. In one case, a man on the train took fifty cents for a ten-cent drinking cup. We knew nothing of American money and this man helped himself when one of our party held out a handful of money. Later the taxi driver charged us fifteen dollars, three dollars apiece, for a short ride in Detroit. Was this the land where every one was rich?

#### AT WORK

Disillusionment came very soon. America was a land of dollars, yes; but one had to work hard to get the dollars and work was scarce. I decided to work at anything I could find no matter what it was. Within two weeks I secured a job in the foundry of the Ford Motor Company. A man who saw the guide show me to my work said to me in Roumanian, "He is taking you to Hell." Indeed, the work was exceedingly hard, hot, dirty, and dangerous. Nevertheless, I stayed there fourteen months before I quit to look for another job. Not finding other work to do, I took a rest for six months until I secured a job in the Studebaker plant. Later I went back to the Ford Motor Company and remained there until the autumn of 1917.

#### LEARNING ENGLISH

Naturally I lived in the Roumanian colony because I did not know the English language, which, by the way, did not sound like a language to me. The first time that I heard English spoken, I thought the people were jabbering and making fun of each other with noises from their mouths like little children. As soon as I learned that this jabber was the language of America I desired to know it. I found a little mission near the Ford plant where English classes were taught at night. Here, after working hard all day, I learned to read and write and speak English. The kindly interest of the teachers in this mission impressed me very much. Certainly all Americans were not like the taxi driver.

#### CONTACT WITH THE BAPTISTS

Although I was making money and forming friendships in this new land I was not satisfied. I wanted something better, more like the America of my dreams. Curiously enough I found this satisfaction through my contact with the Baptists, or Pocaitsi. Six months after

I came to America I heard of these people. Six or seven of the Roumanian Baptists had rented a house and were holding services not far from where I lived. One of these "Repented Men" invited me to go to the Sunday morning service. Having nothing else to do at that time I went with him. I did not care anything for the sermon or the prayers, because I could not understand them even though they were spoken in Roumanian. But the songs! I liked them. "Ah," I said, "this is fine! I'll come back here again." I went, too, not only the next Sunday, but many Sundays, drawn only by the tunes of those hymns. They took complete possession of me. I hummed them all day long even in the foundry which the men called "Hell." My favorites were "Leave me not, O gentle Saviour," and "Jesus, I my cross have taken," the first two that I learned. At first the words had no meaning for me, but I learned the tunes easily because I had been trained to sing as a cantor in the Greek Catholic Church. Before long these tunes drew me on to the foot of the Cross.

One of the Pocaitsi gave me a New Testament which was marked at the Twenty-third chapter of Matthew. I read the chapter at once and then reread it several times. It seemed to me that it was a picture of the Greek Catholic priests and their dealings with the people. More and more I became interested in this book that I had once thrown in the chimney corner. I read it from cover to cover, asking questions of my new friends on the points that I did not understand.

The prayers of these "Repented Men," or Baptists, also aroused my curiosity. I could say all the prayers of the Greek Catholic Church, but these prayers were different. I asked the Baptist man who was living at the same house with me if he would loan me his prayer book because I wanted to learn his prayers. He explained that he had no book, but that the Holy Spirit taught him how to pray. I could not understand what he was talking about then. Now I know.

#### MY CONVERSION

As time passed by I became more interested in the New Testament's message. I realized that these Pocaitsi were living out the principles of the teachings of Jesus. Contrasting them with the Greek Catholic Church, I knew that the Pocaitsi possessed the true Way of Life. Moreover, I was sure that I must accept Jesus and His teachings if I would have the peace that passes understanding. "But," I reasoned with myself, "I am young and I want to have a good time. I'll wait until I am thirty-five or so before I go with the Pocaitsi." In spite of my resolution Jesus kept knocking at the door of my heart.

One Sunday afternoon I did not go to the Mission as I usually did. Instead, I took my friend's big Bible and read Matthew 26 and 27. Never had I felt so moved. The meaning of Christ's sufferings overcame me. Tears streamed from my eyes and I knelt in prayer. There, for the first time in my life, I really prayed. There I was born again. After that I hesitated no longer, but made an open confession of my trust in Jesus Christ, the Saviour of men. When I had received further instruction in regard to the Christian life, I was baptized into the fellowship of the First Roumanian Baptist Church of Detroit. The Clinton Avenue Baptist Church opened its doors for the baptismal service because the Rou-

manian Baptists were worshiping in an old saloon building. I had come to America to get money; I had found eternal life, a treasure that all of America's wealth could not purchase.

When I wrote to my parents about my conversion they were very much grieved and bitterly disappointed to think that their son, who had been trained for a cantor, should leave the true Mother Church. They begged me to return home and continue my service as cantor. By numerous quotations from the New Testament, I pointed out to them the failure of the Greek Catholic Church to comply with the teachings of Jesus. Finally they expressed their confidence in my course of action and left me to enjoy my new-found life.

#### CHURCH ACTIVITIES

From that time on my chief interest has been the progress of the Kingdom of God. Soon after my baptism I moved to another section of Detroit in order to be near the First Roumanian Baptist Church where I had an opportunity to learn to play the cornet. It was just about this time that I gave up my job at the Ford plant. As work was scarce I could not get another job. Then I decided to take a rest. For almost six months I spent my time in reading the Bible, in practising on my cornet, and in doing personal work among the Roumanians. During this time I read most of the Old Testament from my Roumanian Bible and much of the New Testament from my English Bible, using my Roumanian Bible as a dictionary.

From time to time I took up new activities in the church. I began by leading the song service; next, I joined the choir and later the band; then I led prayer meetings; and, finally, I preached in the street services, one of the evangelistic methods of the Roumanian Baptist Church. These street services were very simple, but also very effective. Our band marched to a suitable place and drew a crowd as it went. After a few hymns were played by the band the ones in charge of the meeting read the Bible, prayed and preached. At the close of the meeting all were invited to attend the services in the church which followed soon after the street meeting. Many have been won to Jesus through these street meetings.

At one time we held our street meetings near several saloons. This provoked a certain saloon-keeper so much that he hired two loafers to break up our meeting. The next time that we came there the loafers began to throw a baseball over our heads. Some of the men in the crowd who did not belong to our number warned them and told them to stop. They stopped just long enough to go into the saloon and get a ball-bat. When they returned they were warned again. The loafers paid no attention to the warning, but kept on playing ball. Soon a fight ensued in which the loafers were so badly beaten that they had to be taken to the hospital. Although we were not responsible for the fight we benefited by it. No one dared after that to disturb our meeting.

Those early days in the history of the First Roumanian Baptist Church were days of expansion. The people who attended our services crowded our places of worship so that we had to move several times. Before I united with this church, it had worshiped in the basement of the Fairy Avenue Baptist Church. From there it moved to the old saloon building in which it was housed when I joined the church. There were about thirty-eight

members at that time. Later it moved to a couple of store buildings that adjoined each other. Finally the members of this church bought a Presbyterian church building on Hastings Street, between Kirby and Frederick Avenues. It is still located here and is meeting the spiritual need of a large Roumanian section of Detroit.

While this period of church growth was taking place I had been visiting Roumanians in their homes to tell them about Jesus. I made a point of finding out the names and addresses of those who visited our mission for the first time. Then I went to see them. I was appalled at the misery, drunkenness, and low moral character of so many of them. Their need appealed to me and God blessed me in my efforts to bring them to the foot of the Cross. Evidently God was gently calling for my whole time, but I would not have it so.

#### CALL TO THE MINISTRY

After working with the Studebaker Company for a while, I secured another job with the Ford Motor Company as a lathe-hand. My hours of work were broken because we worked in three shifts, 8 a. m., 4 p. m., and midnight. Every two weeks, just as the men were getting used to the hours, we changed shifts. As I lived a great distance from my work I decided to move back near the Ford plant. When I moved to the northern part of the city, I changed my church membership from the First Church to the Second Roumanian Baptist Church, formerly the mission where I first became acquainted with the Way of Life.

My new pastor, Rev. C. R. Igrisan, had just come to Detroit from Cincinnati. He was very much interested in me and soon began talking seriously about the ministry and my need for more education. I felt that I was doing all that God required of me, that I could serve Him as a layman, and that I needed no further schooling because I could speak and read English fairly well. While this question was before me, I visited Cleveland and Akron, Ohio. The ignorance of the people who ridiculed those who were serving God in deed as well as in name, their wretchedness and their need appalled me. I wanted to help them. After much resistance, I yielded to the Spirit of God and gave myself unreservedly to the ministry. My church licensed me to preach and I prepared to go to school.

#### MY SEMINARY TRAINING

Upon the advice of my pastor I decided to get my theological training first and then get my academical training while ministering to some Roumanian group in a city with college opportunities. With this thought in mind, I entered the Southern Baptist Theological Seminary in Louisville, Ky., in the fall of 1917. No one who has not passed through a similar experience can imagine the difficulties of thinking and studying all of the time in English. The work was hard; the discouragements were great; but by sheer determination and dependence upon God's help, I passed my work and received my diploma in 1920.

While in the Seminary I spent my vacations in Indiana working for the Indiana Baptist State Convention. I was employed to do missionary work among the Roumanians, and after the first year to direct a Daily Vacation Bible School. In Indiana Harbor I was not in charge of the vacation school, but took charge of the

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industrial classes. What an opportunity for service these Daily Vacation Bible Schools offered! Boys and girls representing fourteen nationalities came from all kinds of homes. Jews, Roman Catholics, Greek Catholics and Protestants were there. Many came from homes that were without any kind of religion. Nevertheless all gathered in the Daily Vacation Bible School, and learned about their country and their Saviour. Who can tell the worth of such schools as a power for good in the lives of these boys and girls? The Daily Vacation Bible School also opened the way into new homes and the older people were reached.

During my last year in the Seminary I continued in charge of the Roumanian work in Indianapolis. It was so arranged by the brethren that I gave every week-end to this work while I pursued my studies in Louisville during the week. Besides these two lines of work, I had a third interest: the notes on the Sunday school lessons in "Crestinul." Since we have no lesson helps printed in Roumanian, the Sunday school page of our paper fills a great need among the Roumanians. For two years I wrote these notes until I became the editor and passed this particular work on to some one else.

#### AT THE INTERNATIONAL BAPTIST SEMINARY

In the fall of 1920 I took charge of the work among the Roumanians in Chicago and Aurora, Illinois, and enrolled as a student in the University of Chicago to secure my academical training. I had been there just a few months when I was asked to go to East Orange, New Jersey. The leaders among our Roumanian Baptists had recommended me to the Baptist Home Mission Society and urged me to accept the call. When I realized the crying need for trained leaders in our churches and saw that this was an opportunity to meet that need, I accepted the call of the Home Mission Society to become the head of the Roumanian department in the International Baptist Seminary which had just been opened in East Orange. So far as I know, this Seminary is the only one of its kind. It has five departments composed of students from five European nations. Each department gives instruction in its own language—Bible, history, composition, literature, etc. English courses in grammar and composition, English literature, history, and theological subjects are given to all. Indeed it is a League of Nations in actual and successful operation! Not only through the class work of the Seminary, but also through the daily contacts of its diverse racial groups, the International Baptist Seminary is setting an example of Christian Americanization that is a challenge to the entire United States.

This Seminary is meeting one of the great needs of today. It is training leaders who understand their own people and can interpret the Bible to them in their own language. At the same time these men learn American ideals and the English language. They are fitted, therefore, to interpret the foreigner and the American to each other and to bring about a better understanding among the races. Moreover, these men can minister more effectively to their own people than the American can. They have the confidence of their people and understand their racial characteristics and their European background. Great as this Seminary's contribution to the kingdom of God in America is, its influence goes beyond America. Both professors and students keep in

touch with Baptist progress in Europe. Some of these men, no doubt, will go to Europe and preach the Gospel in their native land, a work which the American-born man cannot do so well. Who can measure the worth of such an institution as this?

In addition to my regular work as professor in the Seminary I have two important side-lines. One of these is the continuance of my college work, which, by agreement with the Home Mission Society, I am keeping up. Summer schools and extension work in Rutgers College, New York University, and Columbia University have helped me on towards my final goal.

My second side-line, "Crestinul," or "The Christian," is the Roumanian paper which I have already mentioned. It is a sixteen-page magazine published by the Roumanian Baptist Association of North America. It is published twice a month. I have served as its editor since September, 1921. For eleven years, "Crestinul" has been educating the Roumanian Baptists of America in the fundamental principles of Christianity and giving them news of the progress of the kingdom of God. Many copies are also sent to Roumania for free distribution as a part of the missionary program of the Roumanian Baptist Association. The influence of "Crestinul" cannot be measured in physical terms. Some of the articles that have appeared in the past ought to be published as tracts. They would be a valuable aid in evangelistic work if they should be reprinted. Knowing the power of the printed page and its influence for righteousness at various times, I do not hesitate to say that our work could be increased many times by distributing tracts among the people who attend our church services and our street meetings. Funds for the purpose, however, are not available at the present time; hence our work must continue without the tracts which could do so much good for Christ and the people,

#### CITIZENSHIP AND MARRIAGE

This record would not be complete without mention of two other important events. The first of these is my American citizenship. After I had seen the ideal side of America and had become acquainted with her institutions and life, I desired to become a citizen of this great land. Accordingly, I took the necessary legal steps and swore allegiance to the United States of America on October 2, 1923. Now, I am a Roumanian by birth, but an American by choice.

The other important event of 1923 was my marriage, the culmination of a friendship which began when I was in the Southern Baptist Theological Seminary at Louisville. I was a Roumanian from Detroit; she was a school teacher from Illinois; both of us were training for Christian service. At first her friendship was founded on sympathy and the desire to be kind to a foreigner. What a wonderful change would take place in this country if all the American-born citizens had this desire and put it into practice. When she had finished her work in the Woman's Missionary Training School in Louisville, she entered the University of Illinois to secure her college education. As we corresponded with each other, our friendship continued to grow until it blossomed into love and marriage. Since we have thus forged another link in the great chain of Christian Americanization we feel that the future is full of promise and that we shall accomplish far more in it than in the past.

## Among the Italians in Fordham

BY REV. PAUL L. BUFFA, PH.D.



LITTLE over 25 years ago, that section of the village of Fordham, Bronx, New York City, which lies east of Third Avenue, west of Bronx Park, north of Tremont Avenue and south of the Jesuit College, was a region of vacant lots, swamps and rocky ridges, where a few rather primitive farm houses spoke of the past and a few rows of private houses prophesied of the future. The inhabitants were mostly of Teutonic and Celtic stock, with sundry Saxons interspersed. Practically everyone was a Protestant. The place was so quiet that even lively young folk would go to church three or four times a day in order to pass the Sabbath.

When, lo and behold, Italians began to come up from downtown, a people of a different race, language, religion. As of old the Canaanites fled before Israel so the Protestant churches began to see their cohorts dwindle, their ranks depleted. Their buildings began to go without attention; unrepaired, unpainted. One of these churches was the Beth-Eden Baptist Church, which was forced out of the community and sold its property, at the corner of Lorillard Place and East 187th Street, to a United Presbyterian congregation destined to hold valiantly the fort for a number of years and then to flee, as so many churches have fled, from its greatest opportunity.

Although the Beth-Eden Church had gone, there were hearts from among its membership to heed God's command to proclaim the Gospel; eyes to see a vision; hands to busy themselves about a well nigh impossible task; the evangelization of the Italian new comers. It was then that the Misses Susie and Annie Pinder, with an insight which subsequent developments were to vindicate, opened a Sunday school for these people—the pupils being recruited from among the Catholic urchins of the streets. An attempt was also made at reaching the adults. No historical sketch of this field would be accurate if it did not bear testimony to the self-abnegation

and faithful work done here by our late brother, the Rev. Joseph Boccaccio of Mount Vernon, N. Y. His memory still lingers, a tacit blessing among many whom he visited with the Christian message.

But the place of worship was only a miserable store-room, in a disreputable row of dilapidated buildings. Many a time the Latin orator had to add to the number of his already abundant gestures in order to remove from his anatomy lusty roaches and other creeping things which fell from the cracks in the ceiling. Enormous rats went scudding and squealing back and forth, both over head and under the feet of the pastor and of the group of shocked Romanists who, at his urgent invitation, had come to see how Protestants worship their Maker.

It was in 1910 that those who are now in charge of this field began operations. The first step was to secure a cleaner room; the second was to secure chairs with legs to them; the third was to call a junk-man and bribe him to take away the hybrid spinet-harpsichord, with its mother of pearl keys and the tuner's bill still adhering to the inside of the case and telling the world that the nondescript instrument had last been tuned in 1821. A newly made friend of the work provided us with an excellent harmonium to replace that sad relic of the Napoleonic era.

For Protestants to appear on the streets of Fordham in those days was not very safe; not for Italian Protestants at least. One of our workers was shot at on four different occasions. He philosophically lays it to the fact that on all of these times he wore a silk hat, a relic of his continental gentility. Provocation enough, he admits! The workers' facial contours were at sundry times improved by the sudden contact with dead puppies, lamented felines, defunct gutter rats, vegetables in all stages of decomposition, bricks and stones, beer bottles, milk bottles, whiskey bottles, baseball bats, bags of unmentionable refuse carefully collected and dumped from the roofs on the "d— English she-devil and her renegade husband." The Italian daily press aided and abetted this sort of thing and furnished much of the inspiration. But one of our workers never seemed to take any notice of such things: she only thought of the overburdened, sad-eyed mothers who awaited her in their ill-smelling hovels. The other one almost got excited once. It was when an American young woman who was assisting him by rendering a beautiful solo at a street corner meeting, was hit so hard by a rock that blood spurted in a powerful jet from her lips that were open in a song of praise to the Saviour of Men. On another occasion American volunteer helpers, ladies at that, counted themselves fortunate in escaping with their lives by scaling a nine-foot board fence.

Through thick and thin the work continued until the store room was too small for the congregation. At the morning meeting, the workers were compelled to ask their friends not to return in the evening but rather to give others a chance. After about seven years it was possible to purchase the property of the defunct Beth-



CHURCH OF ST. JOHN THE BAPTIST, AN OLD ENGLISH CHURCH  
REMODELED AS AN ITALIAN AMERICAN CHURCH CENTER

Eden Church from its Presbyterian owners who had decided to remove their altar to some more desirable locality. The building was covered with rusty metal shingles. The nails meant to hold them had long since rusted away. The church resembled nothing more than a dead fish, losing its scales. Imagine inviting aesthetic reverent Italians to such a place of worship! Yet, it had to be done. It was done. The work went on. People left darkness for light; they were baptized; the church grew. The young people of the vicinity began to look upon the pastor as their friend. At one time twelve athletic clubs found hospitality, guidance, inspiration in our Sunday school rooms. But alas, the pastor was obliged to refer them to the Jesuit Fathers further north, for gymnasium facilities and a baseball yard. Eighteen of our members served under the American flag in the war, and two of them, Vito Tirelli and Pietro Di Paola, gave their lives. Others came back maimed for life. One of the first consequences of the return of these boys was the decision of the church to hold its Sunday night meetings in English.

The church was organized on the second day of November, 1919, with over 100 members. The time had come for this group of witnesses to have a decent meeting-house. Everyone put his shoulder to the task; the New York City Baptist Mission Society, the Home Mission Society, the congregation, of course, with the result that \$35,000 was collected and spent in transforming the old building into a modern, beautiful church edifice. The building, here shown, was dedicated on September 20, 1923, the announcement stating: "The Consecration and setting apart for the performance of the several

offices of Divine Worship and Human Service." The dedicatory sermon was preached by the Rev. Raffaele Mingoli, Italian pastor of the Second Avenue Baptist Church, and one of the fruits of our work, he having been baptized on October 28, 1916.

The pure mission style of the building is of refreshing Franciscan simplicity. Our gymnasium is the delight of our young people who are led and inspired by Mr. Roberts, a student worker. It echoes five nights a week with the deep bassoes and falsettoes of our boys or with the squeals of delight of the noisier sex. Our shower-baths, of white marble and tile and shining nickelized fittings, like so many other things, are a puzzle to the older generation and a joy to the new.

A real pulpit lends dignity to the utterances of the preacher. Italians do not like their religious inspiration dished out to them by one who stands behind a table. This pulpit, a work of art, is the gift of Deacon Michael Dell'Aira. North of the church is the parsonage, the gift of an anonymous friend.

Our work is well established in Fordham and is such as to justify the reasonable expectation that it may be as a fountain of living water among the Italian Americans of the community. It includes among its activities, besides the usual church services, Boys' and Girls' Clubs, a Literary Society, composed mainly of college men, a C. E. Society, English and Citizenship classes for men and women, a Mutual Help Society, an Industrial School, and cooperation with all the existing Public Welfare Organizations. Our workers on this field are Mrs. Paul L. Buffa, an English woman and her husband, a Waldensian and myself.



WORKERS AT THE CHURCH OF ST. JOHN THE BAPTIST

(Left to right)

*Top Row:*—Antonio Pucci, Supt. of Building; Louis Longarzo, Sec'y of Bible Class; Cecil Roberts, Student Worker; Emma Buffa, Supt. Primary Dept. S. S.; Vincenzo Picciotti, Church Treasurer; Giovanni B. Doganiero, Volunteer Organist.  
*2nd Row:*—Angelo Longarzo, Pres. Men's Bible Class; Mrs. Buffa; Rev. Paul L. Buffa; Michele Santoro, Senior Deacon.  
*Bottom Row:*—Antonio Serpone; George Langarzo, Pres. C. E. Society; Joseph Leroina, Pres. "Literatus Club."

## "Of One Blood—A Short Study of the Race Problem"

*A REVIEW OF DR. SPEER'S NEW STUDY BOOK BY THE EDITOR*



HAT we should have a thorough study of the subject from the Christian point of view, all of us knew who know Dr. Robert E. Speer. He does not do things half-way. Therefore we are not surprised to learn that in gathering his material and making it his own he found he had enough for two volumes instead of one; and that after condensing into this volume before us what he regarded as best adapted to the purposes of a study class he arranged to bring out later a second volume, between the two covering the ground more satisfactorily to himself.

In this volume we have chapters on The Origin and Nature of Race, The Idea of Race Supremacy, The Good and Gain of Race and Race Distinction, The Evils and Abuses of Race, Aspects and Relations of Race, The Solution of the Race Problem, and Some Specific Race Problems of Today. This last chapter considers the relation of White and Negro races, immigration and the race problem, the Mexicans and Japanese, Indians and Jews, our relations to Latin America, and race problems in all lands. In the preface Dr. Speer says:

"The deepest conviction back of this book is that the Son of God, Jesus Christ, is the one solution of the race problem as of every other moral and social problem. He came to be the Saviour of the world and to establish on earth the Kingdom of God. Race wrong and injustice are sin, and Christ came to save man from sin, the sin of each man and the sin of the race. When all men, or enough men, love and obey Him, race misunderstanding and maladjustment will come to an end, and all peoples will walk and work together in peace and unity. These pages begin with this conviction and end with it."

He opens the first chapter as follows: "The questions of race and race relationships are the most insistent questions of the modern world. But there is no agreement as to what race is, as to how races originated, as to the character of racial differences, as to the meaning of race distinctions in human history, as to the solution of the problems of the relations of race to race, or as to the ultimate destiny of the present races of mankind. The thesis of this book is simply the Christian view of these questions. It holds that God made of one blood all races of men and that all races are but parts of one human race. Mankind is one great kindred of all men. That is what the word 'mankind' means. In this view races are not conceived as biological fixtures but simply as enlarged family groups which are subject to molding and transforming influences just as families are. And the life of each race and of all races, that is, of humanity, is not explicable on any mechanistic or materialistic basis. God is at work in human life, and organic and personal energies which represent freedom and spiritual purpose are the determining forces in directing human history. This is not an arbitrary prejudgment. It is the reasonable conclusion from the actual facts of race and race relationships."

As to race superiority, each race believing in its own, the author thinks the facts as we now know them do not

involve more than the idea of a general equality of racial capacity. In the fulfilment of the whole life of humanity, the capacities of each race and of all may be equally essential. There is matter for thought in the chapter on race distinction, which points out the good and gain in this fact. This is a fresh treatment, showing how race enriches humanity. The manly spirit of race respect ought to characterize every race. "It is or ought to be just as proud a distinction for a Chinese to be a Chinese, or an African an African, as for a Frenchman to be a Frenchman or an American an American." He instances Booker Washington's "Up from Slavery" as a worthy illustration of proper race pride, at once humble, modest and exalted. "A manly race spirit breathes from every page of that book from the first paragraph to the last."

The relation of the Christian religion to the race problem, taken up in chapter five, is clearly set forth from the teachings of Jesus and the unfolding universality of Christianity in the Book of the Acts. Christianity has elevated and transformed and unified races. Illustrations are given from foreign mission fields. As to the solution of the race problem, various solutions are considered: that of conflict, of segregation, of subjection, of eugenics, of amalgamation; none of these being adequate, and amalgamation to be deprecated on the principle of race personality, integrity and mission. Then comes Christianity's solution, the only reasonable and right one. We are our brothers' keepers. Those who are strong ought to bear the burdens of the weak. We live in the bonds of a universal trusteeship. Color and climate and language and physiological traits are all secondary matters. All the races are in the world to help one another, to work together for their common good, to build unitedly on the earth a human commonwealth. The right solution is the simple solution of justice and righteousness, of brotherhood and good-will. The only safety of any one race is not in isolation but in a pure and clean world.

Dr. Speer speaks plainly regarding our greatest American race problem—the relations between the white and black races. He shows the respects in which the situation is more hopeful, the most significant being the establishment of interracial committees and the enlistment of many of the best white men and women of the South; and those in which conditions are more alarming than ever before. While there is growing cooperation there is also growing divergence. Hope lies in the fact that the Negro has the gift of patience and the white man of ultimate justice. This chapter should be carefully studied. It treats of the situation in which other races find themselves among us, always with fairness. The work is instinct with the spirit of Christianity. It will do great good in the information it gives, the wise counsels it conveys, and the noble spirit it imparts.

The volume is issued jointly by the Council of Women for Home Missions and the Missionary Education Movement of the United States and Canada. It can be ordered through our Department of Missionary Education, 276 Fifth Avenue, New York.



COSMOPOLITAN MISSION CHILDREN, SEATTLE. FROM LEFT TO RIGHT: AMERICAN, LETTISH, ITALIAN, RUSSIAN, SPANISH JEW, AUSTRIAN, POLISH, NEGRO

## Race Relations in America

*A symposium, compiled from a series of missionary letters, descriptive of the new day that is dawning for inter-racial understanding in the United States through the work of the Woman's American Baptist Home Mission Society*

### BAPTIST MISSIONARY TRAINING SCHOOL

It is the custom of the school to entertain the Mexicans from the churches with a Spanish fiesta. In addition to several short plays, characteristic of Spanish life, the students learned serenades and popular songs for the affair. The fiesta was a great success. The audience understood every word and enjoyed meeting the "senoritas" in their school. They have grown fond of them after seeing them on Saturday and Sunday, when they visit the Mexican camp of the Santa Fe Railroad and the large nucleus of South Chicago. The students find them very appreciative, especially at Santa Fe where the whole camp seems to be waking up in response to the institution of the industrial school and kindergarten. They have their hands very full and one wishes for more of them to minister to these anxious, overburdened children who do not know how to play. A most interesting thesis has been worked out by one of the Seniors as a result of her personal experiences with these people. It has done much to help the rest of the girls to understand the psychology of the Mexicans. Another Senior has translated a score of kindergarten tales which were sorely needed. So altogether our year has been very profitable.

### CHRISTIAN CENTERS

(The Christian Center, situated in the heart of our crowded American cities, endeavors to meet the problem of the lonely, frightened, neglected newcomer by presenting a wholesome program, evangelistic, industrial, medical, educational and recreational, for the whole family.)

*Bethel Neighborhood House, Kansas City, Kansas.*—Much interest and time have been given to Americanization work this year. Some of the women who come are employed in the packing houses where they are on their feet all day long, yet they seldom miss a class. Not long ago we had "The American

Creed" for our lesson. I asked one of our advanced pupils to interpret the creed to the others. She was so enthusiastic. "They will be different women when they learn that," she said. This woman received her naturalization papers recently. I had a Russian girl in my class last Sunday who said, "America and Christian America are very different." What a wonderful opportunity is ours with these people.

*Christian Service House, Dayton, Ohio.*—On February 10 there were received into one of our Baptist churches seven of the Hungarian men and women. When these people become Baptists they certainly live up to the Christian faith. They refused to take one man into their number unless he stopped working on Sundays, for they said if a man loved his money more than he did his God, then he could not be a Baptist.

*Katherine House, Indiana Harbor, Indiana.*—We are holding a joint meeting of the Hungarian, Polish, Roumanian, Mexican and American Baptists in the Baptist Church next Sunday afternoon. Dr. Dinsmore will have charge and all will partake of the Lord's supper. We have had eleven baptisms of the foreign people and several more are ready. Isn't this wonderful?

*Wierton Christian Center, Wierton, West Virginia.*—Eight nationalities are represented in our English classes: Turks, Greeks, Jews, Italians, Dalmatians, Finnish, Polish and Slovaks. One of our English students, a Jew, attended the Sunday afternoon Bible class which meets in the church. After looking around he said, "Why there is nothing in here that would hurt anybody." Later he invited a Mohammedan to join our classes. The Mohammedan protested, "I cannot go there; that is a Christian Center." Our Jewish friend replied, "It makes no difference about your nationality or your religion. Everyone is welcome." What a wonderful opportunity to teach all nations.

*Trenton Avenue Neighborhood House, Buffalo, New York.*—We have one club of children who came here with hair untidy,



YOUNGSTERS HELPED BY BROOKS HOUSE

clothes hanging anyway, shoes half unlaced, shouting the coarse rough language of the street. Soon they would not miss a Sunday evening service for anything and if you could see them today, you would say it was worth while.

*Japanese Women's Home, Seattle, Washington.*—We are so anxious to draw our American and Japanese friends closer together. With this end in view, we have tried to fill all requests for speeches, have taken our Japanese ladies in costume to various meetings and have brought the two nationalities together in religious and social meetings. I wish I could tell you about twenty such affairs we have enjoyed in the last seven months. I am sure the eleven Japanese ladies who went to the Loyalty Luncheon received a new vision. They spoke about the refinement, the sincerity and the enthusiasm of the speakers. When we gave a tea at my home, in honor of Mrs. Chuichi

recently in a lecture at the Euclid Avenue Baptist Church. His subject was "Bright Spots on a Dark Subject." It was a wonderful gathering of both white and colored Baptists, and the result was greater interest and a broader vision.

*Mexicans, Baptist Christian Center.*—The Baptist Christian Center of Los Angeles is continually increasing its usefulness to this community. Our foreign neighbors are no longer afraid of us, but welcome our visits in their homes for through our kindergarten, clinic, clubs and classes we are proving to them our love and willingness to help them. Home visitation work



IS SHE WORTH SAVING FOR AMERICA?

and calls that come to us daily through the office give us varied opportunities for service. We are expected to know all about life insurance companies, city ordinances, traffic laws, houses to rent and work for the unemployed! Here is one example: A Mexican woman who spoke only Spanish, and a Turk who spoke broken English came into the office for me to interpret for them while they made arrangements for a wedding!

In all our work we are seeking to make Him known. Twelve have recently accepted Christ and have united with the church.

#### NEGROES IN THE SOUTH

*Benedict College, Columbia, South Carolina.*—Our delegates to the Student Volunteer Convention were indeed a credit to Benedict. By means of a large personal gift, given to be used for this purpose only, we were able to send four delegates, one teacher and three students. All our delegates took part in the group discussions for, as you know, on the floor of that convention all delegates mingled on terms of equality. And many for the first time heard the position of the race stated by intelligent Negroes. In one group meeting, after a young man who had spoken sincerely, but disparagingly, on the lack of capacity



HEALTH INSPECTION, OLIVET CHRISTIAN CENTER, CHICAGO

Chashi, our new consul's wife, to seventy-five Japanese and American ladies, the mayor's wife, remarked: "I like this tea because it has such a purpose!" Mention must be made of the Americanization meeting at Mrs. Corwin S. Shank's beautiful home. Twenty-seven Japanese ladies and ten children thoroughly enjoyed the tour of inspection over the house, the fine program, half of which was given by the Japanese, and the delicious refreshments. After one of the Japanese ladies had told her husband about this delightful time, he told others in his bank that he had received new inspiration in his Christianity. To the Japanese such meetings represent practical Christianity.

*Negro Christian Center, Cleveland, Ohio.*—The Council of Christian Workers brought Dr. L. K. Williams to the city



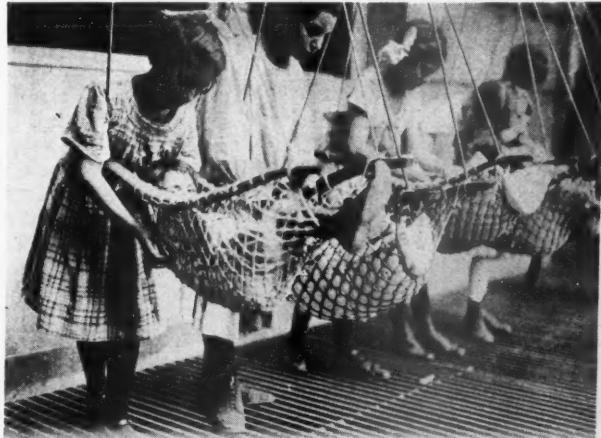
THE USUAL BODYGUARD OF A MISSIONARY ARRIVING IN HOPILAND, ARIZONA



A MEXICAN PASTOR'S DAUGHTER, LOS ANGELES

in the Negro race, one of our young women spoke for her people. At the close of the meeting a delegate from one of our best Southern white colleges stepped up to her and said: "I want to shake hands with you. I never saw one like you before."

*Spelman College, Atlanta, Georgia.*—On the west side of the city is a sight more wondrous than anything else. Here is the first High School in Atlanta for Negroes. To those who for years



LITTLE MOTHERS AT A CHRISTIAN CENTER

have been helping this race to higher things, this is indeed a glorious manifestation of the dawn of a better day.

#### CHINESE

*Fresno, California.*—One new feature has been the opportunity in many homes to give English lessons. The work has grown so large that women from the First Church, swinging into the Americanization plan, are beginning to help me carry on this important activity. Our young men are proving their interest by purchasing song books and Bibles for use at the Mission. In many ways this band is standing for righteousness here in our community. Their interests in church activities, in politics, the oil scandal and the wet and dry issues are of vital importance to them. Here are samples of questions I hear daily: "Is it true that not all American people are interested in politics and that Christian people do not always vote right?" "What does *America First* mean?" "Are there Christian people who do not believe in a world court?" Seven

have followed Christ in baptism since last March, and two or three more were ready on Easter Sunday.

#### LATIN AMERICA

*Santurce, Porto Rico.*—The secret of our blessings is due, I am sure, to the earnest missionary spirit in every department of our work. We rejoice that we are supporting a native worker in far-away India, and that we could send twenty-five dollars to Japan, in her great need, as well as money for the work in Haiti. These offerings are love gifts from cheerful givers and they represent much sacrifice, for our eighty-two members are poor washwomen, ironers, shoemakers, workers in the tobacco factory and street vendors. They live day by day, never knowing what tomorrow may bring.



BROOKS HOUSE, EAST HAMMOND, INDIANA. TOP TO BOTTOM:—  
BABY CLINIC; LITTLE MOTHERS' CLUB; NOON TIME  
IN THE DAY NURSERY

## Field Work Among the Races

At Glendale, Arizona, a Mexican Baptist Church and a new Mexican chapel have been built by the State Convention without aid from outside. Rev. E. R. Brown of the Home Mission Society held meetings there over two Sundays, with good attendance and some very interesting experiences. Ten made profession of faith; the pastor baptized three adults the last Sunday evening; four more signified desire to be baptized at the earliest opportunity.

Wisconsin has long been a real polyglot State. Baptists are working shoulder to shoulder with several racial groups. With the cooperation of the Home Mission Society work is carried on by the State Convention with the Poles, Italians, Swedes, Danes, Norwegians, Finns, Negroes and Czechoslovaks. A promising work among the Czechs opened in Racine in 1923, the latest advance in foreign-speaking missions in this State.

In every series of meetings during 1923-24, Rev. Wilson Mills, evangelist-at-large in the Middle West under appointment by the Home Mission Society, has in addition to the evangelistic services held Bible study classes for adults and boys and girls. He has found no part of his work more helpful. For the most part his labors were with pastorless churches in Nebraska, Illinois, Iowa and Kansas.

### FROM PORTO RICO

I think I have never seen so favorable prospects for an gathering as now. I was at Jerusalem, Sunday, April 19. Had baptisms again, this being the fifth time in about six months. They have had between 30 and 40 professions of faith on that field this April. On Sunday there were 180 in the Bible classes, 58 in the men's class, held under the trees. At Rio Piedras we

now have to use the room on the other side of the rolling partition to accommodate the evening congregation. It begins to look as if we would have to think of a second church here not many years hence. Pray for us that we may know how to care for the multitudes coming to our services, and to win them to Christ.—*Rev. G. A. Riggs, Missionary in Porto Rico.*

### SWEDISH BAPTIST WORK

The work of the Swedish Baptist General Conference has never been in a finer condition. There are no divisions among us. Our people respond willingly and nobly to all genuine Christian work. Since the English language is used in all of our Sunday schools and B. Y. P. U. meetings and in one of the preaching services on the Sabbath, we have been put in a position to render better service to the communities where our congregations are located. Our evangelistic campaigns have been successful.—*Rev. Eric Anderson, Swedish General Evangelist of The American Baptist Home Mission Society.*

The writer has in mind a particular community in Wisconsin where three foreign-speaking Baptist churches united under the leadership of an English-speaking pastor. The latter was the recognized head. He conducted the series in such a way that the three distinct groups remained together in helpful accord until the work of each evening was done. One of the three pastors led a rousing song service of half an hour, with the help of an orchestra. At the same time a prayer meeting was held in a side room. Then came the sermon and the appeal for decision, after which those who manifested interest were instructed in an inquiry room. Two weeks of united effort brought about 80 decisions—men, women and young people.—*Rev. A. T. Erickson, Director of Evangelism in Wisconsin.*



CHINESE GROUP, SECOND AVENUE BAPTIST CHURCH, NEW YORK CITY

### From Indian Mission Fields

Revs. W. E. Parks and T. J. Davis, missionaries of the Home Mission Society in charge of religious work at Concho Government School, Riverside, Okla., in addition to their pastoral duties, had a wonderful evangelistic meeting with the 195 boys and girls recently. The children are splendid singers and during the winter have accomplished much Bible memory work. There were 26 baptisms and 120 were present at the communion service. There are only a few non-Christians at Concho and the majority of the Christians are Baptists. Concho girls recently took four first prizes in the music and literary contests at El Reno, while the boys won eight out of eleven entries in field sports.

Among topics suggested for consideration at the coming Associational meeting are: The Crows and the World, The Crows and Home Missions, Our Christ and Our Money, Personal Evangelism, The Difference between Roman Catholics and Baptists, The Why of the Lord's Day.

Rev. Lee Thayer has been much handicapped in his work among the Monos by the quarantine of foot and mouth disease. He has been entirely shut off from two of his churches. He reports six baptisms among the Monos this last quarter.

Mokeen, aged father of Lucius Aitsan so long associated with Saddle Mountain Church, was the first to sign a pledge against the Indian dance circulated by Rev. F. L. King among his members.

#### WHO IS AT FAULT?

Dr. Bruce Kinney, Director of Indian Missions, says that a quotation from a recent letter from Rev. B. H. Stokely at Keams Canon, Ariz., will strike a responsive chord in many hearts. Mr. Stokely has been compelled to spend much time getting a well in shape so that the water would be clean and plentiful and in fixing up quarters for a new interpreter and family. He is forty miles from the railroad and his "sheep" are much scattered. He says: "We have had much encouragement in our work in this new year. Our faith mounts daily that He will accomplish things in this needy land. But when one thinks of the nineteen hundred years that have elapsed since Christ came to bring light and today we find walking in darkness and sin and utter heathenism, it causes us to wonder. Of one thing we are certain—it is not the Lord's fault. A time is coming when we will all have a chance to answer some questions as to why these 'other sheep' were left this way in our midst. During a very busy day I spoke to a Navajo and then apologized for not having time to tell him 'the story.' 'Well,' he replied, 'I have noticed that when I have been around here several times lately you have always been too busy or else you have jumped in your car and run off somewhere, and you never seem to have time to tell me the story.' Mark and I sat down with him for over two hours and talked to him and it was right there that I said, 'Satan, you will have to find some other method for holding up this work. From this on, I am going to tell the story whether these other things get done or not.' And Satan has tried other methods both before and since. Would that those who say there is no personal devil could come out here with a burden on their hearts for these people. Here one can cross swords with him any day."

#### EXTENSION OF INDIAN CITIZENSHIP

"As a result of the signing of the Indian citizenship act by President Coolidge, every native-born Indian in this country is made a citizen of the United States," says Charles H. Burke, Commissioner of the Bureau of Indian Affairs.

"The number of Indians given citizenship by the new legislation," he continued, "is approximately 125,000. There are 200,000 Indians who have already been made citizens by various acts passed by Congress in the past."

Commissioner Burke further stated that the granting of citizenship does not remove the restrictions on the lands of the

Indians now under Government guardianship, the Supreme Court of the United States having held that wardship is not inconsistent with citizenship.

The bill providing citizenship for Indians as originally introduced and passed by the House of Representatives authorized the Secretary of the Interior in his discretion to issue certificates of citizenship to Indians who made application for them. It was amended in the Senate to grant citizenship outright to all non-citizen Indians and this amendment was finally adopted by the House. President Coolidge signed the legislation as amended. A provision in the act granting citizenship to all the Indians of the United States stipulates that the Indians' right to tribal or other property shall not be impaired or otherwise affected.

#### A RECORD FOR PERMANENCY

The Italian Baptists of Philadelphia and Baptists generally, represented by the Philadelphia Baptist Union and the two national Home Mission Societies, united with the First Italian Baptist Church of Philadelphia in the celebration of the tenth anniversary of the appointment to the church of two missionaries, Dr. A. Di Domenica and Miss Ethel Downsborough. The auditorium in the heart of the Italian colony of Philadelphia was packed with people from this and neighboring communities long before the beginning of the program. Felicitations from Mayor Kendrick of Philadelphia, from Dr. Russell Conwell, and from brother Italian pastors, were read by Dr. Di Domenica, after which representatives of Italian religious and business organizations of Philadelphia spoke from the platform both in the English and Italian languages. Demonstrations of the character of religious training that has been in progress under the direction of paid and volunteer workers were given. Mrs. Katherine S. Westfall and Mr. Coe Hayne brought greetings from Home Mission headquarters in New York. A necklace of beautiful workmanship for Miss Downsborough and an attractive library table for Dr. Di Domenica, gifts of the Italian Baptists, and flowers for Miss Downsborough and Mrs. Di Domenica from the Philadelphia Baptist Union, were presented. A reception followed. Among the visitors who derived greatest pleasure from the occasion was Rev. Orlando T. Steward, who, as executive secretary of the Baptist Union of Philadelphia and Vicinity, is completing sixteen years of successful service.

#### Concerning the Negro

This year has marked the breaking away of the Negro Baptists from the many cults and "isms" of Southern California, and a repledging of their faith and allegiance to the faith and policy of their fathers. There has been an awakening of the Baptist consciousness through the preaching of a straight New Testament gospel. The annual Baptist Convocation and Workers' Conference strengthened, stabilized and encouraged Baptist zeal throughout the entire field. Practically all of the churches have been blessed with revivals. There have been more baptisms this year than in the two previous years combined.

Since the session of the National Baptist Convention (Negro) in Los Angeles last fall, Negroes have been coming into Southern California at the rate of nearly 1,000 per month. The present Negro population in Los Angeles alone exceeds 60,000 and is constantly growing. The smaller towns and villages are receiving their quota. Negroes have settled in practically every town in this section. The fertile farm lands are attracting thousands of Negro farmers. Japanese and Hindus are now going from the southern part of the state, leaving large areas to be cultivated by Negroes. The Imperial, Coachella and Pala Verde Valleys are rapidly being populated by Negro farmers who are seeking civic and economic freedom, better educational advantages, and higher spiritual development. This movement of farmers has scarcely begun, and we can expect a daily increase. Southern California can furnish these farmers labor, but the church must prepare and be prepared to direct and to counsel with them in their religious life.

## INTERRACIAL SENTIMENT IN MISSISSIPPI

Both houses of the Mississippi Legislature have received a Negro delegation and listened to an address by its spokesman, who covered many points of race relations in the State, such as the evils of lynching, the lack of provision for Negro education, the lack of care for Negro insane, sick and criminals. He pointed out that with the population of the two races in the State practically equal there were about 1,000 high schools for white children and none for Negroes; that there is a similar neglect in higher schools and colleges. He showed that the Negro was taxed and much of the money he paid went to build white schools while the Negro himself was neglected; that there is an absence of reformatories for Negro youths, sanatoria for the tubercular, asylums for the insane, and many other needed public facilities. The *Daily News*, the leading paper of Jackson, Miss., commenting on the address, said, "The spokesman was fair, logical and convincing throughout, and it is unquestionably a fact that when he finished the law-makers had a better and more comprehensive view of the educational and industrial phases of the race question than ever before."

Gov. Whitfield of that State in his inaugural address had previously said, "The State must take the Negro in consideration in all of its plans for progress, improvement of working and living conditions, look after his health, provide better training and see that he gets a square deal in business relations and in the courts. Any plans for a new era, any change in our economic life, any reorganization of our agriculture or industry which leaves them out is doomed to failure. . . . Points of agreement between the races must be emphasized and points of friction minimized. Every man and woman in the State must see to it that the laws protecting the Negroes in their lives and property are rigorously enforced; that the occasional white man who seeks to profit through the ignorance of his tenants or laborers be forced by the overwhelming weight of an aroused public opinion to give a square deal to all whom he employs, regardless of race or color, and that there be fullest cooperation between the white man and the black, to the end that peace and prosperity comes to white and black alike through cordial cooperation." Authentic reports from Jackson, Miss., however, indicate that the Legislature and certain aggressive political elements in the State had not received kindly these sentiments of the Governor and the Negro delegation. The Legislature passed a resolution condemning the plea of the Negro memorial, though it did not repudiate the message of Governor Whitfield. *The Free Lance*, owned and published by ex-Governor Bilbo, said recently, "We believe that the Negro ought to be treated fairly, but kept in his place. . . . So long as the Negro stays in his place and occupies the sphere intended for him through Providence, environment and capabilities, all will be well. . . . But, in the name of the white man's civilization and of our institutions and the supremacy of our race, when the Negro demands more, it will be moving day for him."



FACULTY AND STUDENTS OF THE SPANISH-AMERICAN BAPTIST SEMINARY, LOS ANGELES



MEMBERS OF ESTHONIAN BAPTIST CHURCH, NEW YORK CITY

## FACTS ON NEGRO MIGRATION

That Negro migration has affected the total increase of the Negro population is pointed out by Prof. Monroe N. Work in the February number of *Opportunity*. He compares the increase of the Negro population of 9.9 per cent from 1870-80 with the increase of 6.5 per cent from 1910-20. In the former period the Negro was released from the soil and moved about freely. "A somewhat similar state existed in the five years, 1916-1920. During this period there occurred the greatest economic and social change which the Negro had experienced since emancipation." The percentage of increase of white and Negro populations from 1850-1920 is as follows:

|      | Per Cent Increase |       |
|------|-------------------|-------|
|      | White             | Negro |
| 1850 | 37.7              | 26.6  |
| 1860 | 37.7              | 22.1  |
| 1870 | 24.8              | 9.9   |
| 1880 | 29.2              | 34.9  |
| 1890 | 27.0              | 13.5  |
| 1900 | 21.2              | 18.0  |
| 1910 | 22.3              | 11.2  |
| 1920 | 16.0              | 6.5   |

The movement to the North has not been to the whole section but to a few industrial districts; 73.4 of the Negro population of the North is living in the following ten industrial districts:

|                               |         |
|-------------------------------|---------|
| Indianapolis District         | 47,550  |
| Detroit-Toledo District       | 55,918  |
| Cleveland-Youngstown District | 58,850  |
| Kansas City District          | 65,393  |
| Pittsburgh District           | 88,273  |
| Columbus-Cincinnati District  | 89,651  |
| St. Louis District            | 102,607 |
| Chicago District              | 131,580 |
| Philadelphia District         | 248,343 |
| New York District             | 251,340 |

The white population of the South is increasing more rapidly than the Negro population with a resulting decrease in the proportion of Negroes to the total population. Negroes made up 32.3 per cent of the total population in 1900 and 27 per cent in 1920. Another point often overlooked is brought out by Dr. Wm. W. Alexander, Director Commissioner on Interracial Cooperation, in *The Christian Advocate*. He says: "The term 'Negro migration' is an inaccurate designation for this shift in population. The final figures will indicate that a larger number of whites than of Negroes have moved from the same sections during the period under discussion, and largely for the same reasons. Rather than a migration, therefore, this shift might be more accurately designated as a movement from the rural sections to the city. It is a movement of white and colored tenant farmers from the Southern States to cities both North and South."

## Conserving the Grain Which the World So Greatly Needs

BY W. H. BOWLER, D.D.

*Acting Executive Secretary of the Board of Missionary Cooperation*

A RIPENED harvest field creates an emergency. I had occasion to make a visit to Kansas City during the midsummer period. As I made my way toward the business section, I discovered that the city was almost in a turmoil. Great excitement prevailed everywhere. Trucks bearing bands and banners were going to and fro in the streets. Streamers reaching from building to building across the streets attracted attention. Returning to the Union Station to catch my train, I discovered that the entrance had been roped off in order that the right of way to enter the train sheds might be reserved for a particular group of people. Why this excitement? Why should these travelers be given preference in the matter of boarding trains? I soon discovered a most commendable reason for this unusual procedure. To the west were the great wheat fields of Kansas. A continued season of hot weather had rapidly ripened the great fields. The harvest time had come. An emergency existed. The grain must be harvested at once or lost forever. Kansas City had therefore turned aside from her normal pursuits to recruit her quota of harvest hands to meet the emergency and conserve the grain which the world so greatly needed.

It may be permissible to take plenty of time for seed-sowing and cultivation, but when grain fields are ripe they must be given immediate attention or the crop will be lost.

Back of us is a century of foreign missionary seed-sowing and cultivation. Our day is the period of harvest. During the last year or two we have been thrilled again and again with the story of Pentecostal spiritual awakenings. Practically every mission station represents a ripened harvest field and from the unoccupied territory surrounding these mission stations come present-day Macedonian calls. We have passed that day when missionaries found it difficult to secure a hearing and needed to resort to methods which would attract the attention of the indifferent heathen. This is the day when missionaries find themselves literally besieged by multitudes which are begging to be taught and ministered unto.

Now that the New World Movement is completed shall individuals and churches relax their missionary efforts? Shall churches now divert prayers, activities and money which, during the New World Movement period, were going into missionary channels, into local church channels?

There was a definite, specific and clear-cut occasion for our denomination's adopting at Denver in 1919, a program of enlarged missionary activity, calling for a new standard of missionary giving. The occasion was the challenging religious situation of the world. Demands were being made on every hand for increased religious activities in our own country and in Europe. In practically all the non-Christian nations there was new responsiveness to the missionary effort.

As we close the New World Movement period and face the future, consistency demands that we compare the

present world situation with that of five years ago in order to decide whether there is occasion now for a continued strenuous effort to enlarge our missionary activities and increase our giving still further or whether we may consistently relax our endeavor.

A survey of present-day conditions would certainly convince anyone that instead of the needs, opportunities and demands of today being less than those of five years ago, they are, on the contrary, much greater. The last five years have witnessed a wider awakening throughout all the world. They have seen an ever increasing responsiveness to the gospel message upon the part of the non-Christian nations. They have brought forth a new religious trend in America and in Europe.

Northern Baptists are today face to face with a missionary emergency. This is the day of ripened harvest fields. The needs are not only as great but greater than they were when we launched the New World Movement. In view of the present-day religious situation there is a definite, specific and clear-cut occasion for enlarging our missionary activities and increasing our standard of giving over that of the New World Movement period.

The Milwaukee Convention marked the close of the New World Movement; it ought to mark also the beginning of a period of continuous yearly increase in all our missionary activities and in our missionary giving. Because the needs today are greater than during the past five-year period, this year should be a year of larger activity and larger giving than any year in the New World Movement. Surely such a harvest day as this is no time to retreat. Neither is it an hour in which to relax, and surely it is not a favorable time for diverting prayers, efforts and money from missionary channels.

### An Episode in Racial Helpfulness

*To The New York Herald-Tribune:*

A bit of human nature or crowd psychology as I saw it displayed today might interest some of your readers. Passing Broadway at John Street this morning, I saw a colored boy behind a small pushcart filled with crates trying to get across in a hurry. Before reaching the other side of Broadway—the side I was on—he dropped one of the crates filled with lemons; it broke open and the contents were strewn all over the up-town track. There must have been about 200 lemons, it seemed to me, holding up the traffic at this point, for the traffic actually stopped, and the traffic cop, a thoroughly human and humane man, did not lift his hand for it to go on.

The colored boy, frightened and half dazed, started to pick up his lemons in a half-hearted, discouraged fashion. There were too many lemons to take care of. At this point of Broadway it does not take any time for a crowd to collect; in fact, the crowd is right there. In a jiffy young and old men, well dressed and staid citizens, helped the boy pick up lemons, and it was hardly two minutes when they were all back in his cart, and I would bet that there was not one missing.—*M. Landesberg.*

## Japan's Two-Fold Tragedy

BY WILLIAM AXLING, D.D., OF TOKYO

### I. NATIONAL TRAGEDY

**T**RAGEDY has tracked tragedy across Japan during the past eight months. On September 1st, 1923, two-thirds of the city of Tokyo—the proud capital of the Empire—and the entire city of Yokohama, her chief port city, were turned into a vast waste of earthquake-wrecked and fire-swept débris. The Tokyo-Yokohama district is the throbbing heart of the Empire. It is the political, cultural, commercial and industrial center for the entire nation. Everything heads up here. In a unique way Tokyo points the way and sets the pace for the nation.

That September catastrophe plowed its way right through this heart-center of this fair land. It made 1,700,000 people homeless. The known dead and the lost have reached the terrible total of 330,000. It still seems to me like some wild nightmare. The streets lined with corpses—men, women and children—decomposing under that blistering September sun.

Refugees, hundreds of thousands of them, stunned, terror-stricken, white-faced, fleeing hither and thither, anywhere only that they might escape from that hell of fire and fear. The weird call of people hunting for lost loved ones that sounded and resounded like an unbroken wail for days and nights all over the devastated district. I see them now, husbands bereft of their wives, wives bereft of their husbands, parents bereft of their children and children bereft of their parents, digging, digging, digging among the ruins for the remains of those who lay there charred and silent.

Those early days, foodless, waterless and shelterless, the constantly recurring shocks (3,350 in September and 5,400 to March 15th) striking new terror to their hearts, the people wandered to and fro, loth to leave that waste of ruins and ashes. The sights and sounds, and (pardon me for saying it) smells of those days tried the souls of the strongest of men. The bearing of the people as a whole was simply wonderful. Day after day as I went among them I marveled at their poise, their self-control, their fine courage and their refusal to hoist the white flag of defeat.

One glance at that situation flashed back the conviction that here was an opportunity for service that would be epoch-making. Our Tabernacle was gutted from top

to bottom. The concrete walls, floors and stairways, however, were intact. The tide of humanity which was flooding out into the districts around Tokyo would turn. The people would come trekking back. Against the day of their return the Tabernacle must clear for action.

The challenge was clarion-like. But the obstacles were mountain high. Our building was buried deep with débris. Workmen were not available. Banks were not functioning. Supplies could not be secured. Every truck, auto, wagon and cart had been commandeered by the Government. The army was in control. The civilians to whom we had been wont to turn had been replaced by army men. Military methods had taken the place of civilian ways. Suddenly we found ourselves in a world which was wrecked, resourceless and walled in on every hand.

Man's extremity is always God's opportunity to reveal anew the fact that He is still a wonder-working God. In our hour of crisis He inspired friends to file forth from the most unexpected sources.

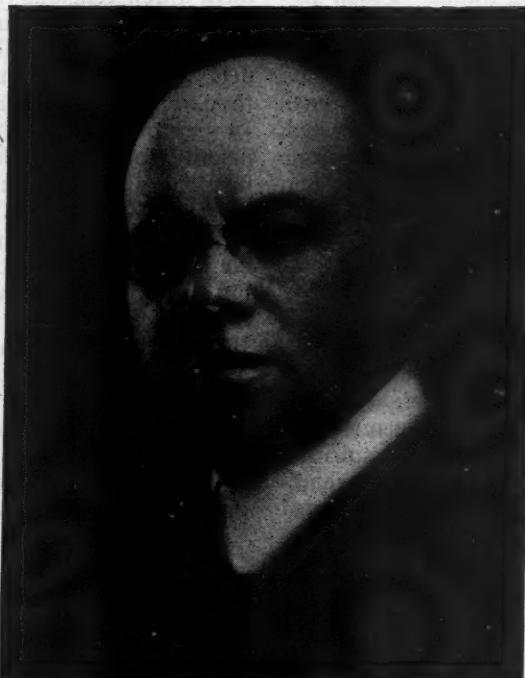
*Under the leadership of a Shinto priest a corps of 24 of the non-Christian young men of our neighborhood appeared one day and volunteered to clear our building of débris.* To the last man that group had lost everything. Yet forgetful of their own loss and their own crying need, for days they poured their time and thought into that disagreeable and exhausting task.

For many years we had looked upon this priest and his shrine across the way as a keen competitor. In this crisis he proved our staunchest ally. Stating to me that

Shintoism was impotent in an emergency of this kind, for two whole months he reported every morning and rendered a free-will service under our leadership.

*Another neighbor, a non-Christian physician* who had watched our work through the year, volunteered his services. With his help we opened a free dispensary, turned the gallery of our auditorium into an emergency hospital with 30 beds, and built an operating room—the first and only operating room in our section for many months. This feature of our work has cared for 22,042 calls and cases since September.

When our little stock of funds ran out a messenger appeared with a special gift of 800 yen from the treasury of the Imperial Family. With this as a nest-egg we began to partition our building into tiny booths so as to accommodate 52 families at a time. In this way the Tabernacle has sheltered, fed, and clothed



DR. WILLIAM AXLING

159 refugee families until they could get a new start.

Negotiations with the authorities resulted in the Tabernacle being made a distributing center for relief supplies and the Japanese Government turned over to us \$15,000 worth of American and Japanese Red Cross food and clothing supplies to be used as we saw fit. Not only were we made responsible for the refugees in our building, but the city authorities turned over to us the feeding and clothing of the people of the district and the milk distribution for the children of half of our ward.

Friends, this is not my story. It is the story of a wonder-working God. It is the story of the God of the impossible working wonders of today as truly as He did in the first century.

A free Kindergarten and a free Day Nursery were started and here we served hot meals to the children, and mothered and fathered these tots among the ruins.

At Christmas time we went out and pitched two Christmas trees in the ruins, one in each end of our ward. Through these two Open Air Neighborhood Christmases we gave the Christmas cheer through song and story and gifts to 2,400 refugee children. Again at New Year's time we distributed New Year's gifts from the American Junior Red Cross to 1,332 tots.

The cry of these people during these months for shelter and food and clothing has been a loud cry. But louder and longer than their cry for these things has been the cry of their souls after God. The saddest note which has sounded across these awful months has been a note of spiritual despair.

Day after day I have heard the refrain coming up from a thousand souls: "Why fight with fate?" "It can't be helped, so why rebel?" "It's Heaven's heavy hand and we are helpless." "Mine is an ill-star and its reign is supreme." "Fate is the great and awful arbiter and its decrees are final." "The nation has sinned; this is the penalty."

What do you think of that as a Gospel? What do you think of that as a philosophy of life? What do you think of that as an anchor for the soul when it is storm-tossed?

No knowledge of God. No consciousness of a Divine Fatherhood. No vision of a Friend behind the scenes who fashions in love the destiny of men. No sense of a great Ally. No feeling of sonship with the Eternal. No living kinship with Christ. No hope-inspiring, soul-stirring experience of the great Heart which beats back of this universe. Only fate! Hard, heartless, cruel fate! There they stand not only empty-handed but empty-souled!

Upon these empty-souled brothers of ours we have brought the impact of the Gospel. At Christmas time we put Christian magazines into the hands of 2,500 children. We also put out 2,500 Scripture portions. At New Year's time we put tracts into the hands of 1,300 people. Weekly meetings have been held. Then in January we held a series of special evangelistic meetings and 63 hungry-hearted men and women took a stand for Christ. At the head of that line of twice-born marched our doctor, the first one to answer the call, and next to him stood the two nurses whom we had added to our staff in September. Ah, friends, it still works! The Gospel still works! It works wonders!

The finding of the finances for this work is one of the most fascinating pages in the whole history of the Taber-

nacle. The Japanese Government has given us relief supplies valued at \$15,000. Individuals and organizations have given us \$5,000. Different departments of the Japanese Government have given us \$1,000. The refugees themselves have given us \$1,000. The City of Tokyo has asked us to open a branch of the Tabernacle in a section where the working folk flock and has given us the lumber, building expenses and a six months' budget for running this branch. Twenty outstanding Japanese under the leadership of Prince Tokugawa, President of the House of Peers, and Viscount Shibusawa, have given us \$15,000. All told we have handled during the past eight months over \$41,000. The great bulk of this has come from non-Baptist and non-Christian sources.

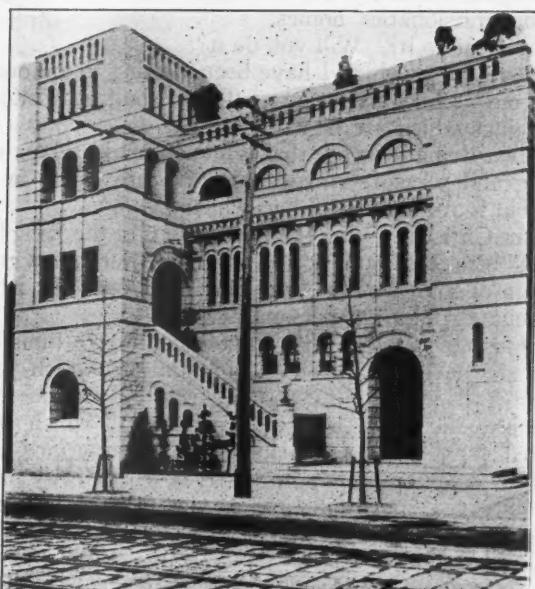
What about the future? Shall the Tabernacle work go on? Prince Tokugawa and a group of Japan's leaders have said yes, and they have asked that a portion of the \$15,000 which they gave us be used to build a Tabernacle Annex which shall stand as a memorial of Japanese interest in our work. That Annex was opened just before I left Tokyo.

The city authorities of Tokyo have said that it must not only be continued but extended, and with the lumber and money which they have given us a Tabernacle branch is now under construction in one of the city's most congested districts.

Shall the Tabernacle be rebuilt? The morning I left Tokyo the Government sent a special messenger to my home to tell me that the Home Department had decided to make a special contribution of \$25,000 for the Tabernacle's future development. What say you, American Baptists?

Is our Baptist work in the Tokyo-Yokohama district a closed chapter? What about our eleven totally destroyed or damaged Baptist churches?

What about the Mabie Memorial School for Boys? That institution which was set on a hill in the very heart of Yokohama, sending a stream of light and Christian influence into homes all up and down that city of nearly half a million. The pride of our Baptist hearts! The



THE TOKYO TABERNACLE BEFORE THE EARTHQUAKE

hope of our Baptist future! The source of our leaders for the years yet unborn! Shall it rise out of the ruins and go on to its God-given goal?

What about our damaged Theological Seminary? Shall it continue to function as a maker of men for the Christian ministry?

What about our damaged schools for girls? Shall they go on training Japanese women for Christian motherhood, furnish Christian leaders for Japan's aspiring womanhood, and plant builders of Christian homes all up and down that forward-looking Empire?

What about the sixteen homeless Baptist missionaries? Shall their broken households be reunited and their homes be restored?

Friends of this favored land, what is your answer? Shall the gaping wound in the Baptist body of Japan be healed? A half a million in money is the minimum that will rebuild that broken Baptist line. Can you do it? Dare you do it?

Can you pile another \$500,000 on top of that staggering debt, put your shoulders to it and go over the top! We Baptists of the North are holding our heads high because this past year we raised \$9,000,000 for pushing the walls of the Kingdom up and down our teeming, throbbing cities, out across our far-flung frontiers and out over Japan, China, Assam, India, Africa, Europe and the Islands of the Sea.

Listen! Some time ago there was dedicated in the city of Tokyo a Shinto shrine which cost \$10,000,000 to build. We Northern Baptists raised \$9,000,000 for our great home field and for the vast work on our ten foreign mission fields. The Shintoists of Japan out of their poverty, with many a poverty that cries to the skies, beat that figure by a million in the building of a solitary shrine.

In the face of that debt I admit that \$500,000 is a staggering sum. Listen again! The Buddhists of Japan have also put on a reconstruction program. One item of that program is \$1,500,000 for the rebuilding of one single temple. Back of our appeal for one-third of that sum is a plan to rebuild the Tabernacle, eleven destroyed and damaged churches, the Mabie Memorial School, our Theological Seminary, our damaged institutions for girls and our missionaries' homes.

Dare you do it? Will you do it?

I have a text which I have been waiting to announce until now. Ecclesiastes 12:5: "They shall be afraid of the things which are high."

We are living in an age that is money-mad, and luxury-loving and pleasure-intoxicated. We are living in an age that is afraid of the things which are high.

Jesus Christ in laying the foundations of the Kingdom poured into the foundation a compelling purpose, a great passion of soul, heroism, His life, His blood, His whole passionate, pulsating personality.

Let us never forget that if we are going to build the walls of the Kingdom on the foundations which Jesus laid and push them out across this world of ours we must pour into the walls the same kind of stuff which Jesus poured into the foundations—heroism, sacrifice, life, blood. We must match our material with His by pitching our giving and living and service to the heroic note and pour into Christ's world program the richest and reddest blood of our lives.

O Baptists of the North! Be not afraid of the things which are high!

## MISSIONS

### II. INTERNATIONAL TRAGEDY

A more terrible tragedy than the earthquake hangs over the heart of Japan today. It bears the dark aspect of a national disgrace. I refer to the exclusion legislation of our American Congress. To Japan this legislation with its racial discrimination challenges her civilization. It challenges the splendid progress which she has made during the past seventy years. It challenges her place as a world power. It challenges the inherent worth of her people, brands them as a race of undesirables, and stigmatizes them as unworthy to stand side by side with the peoples of the West.

Baron Sakatani, Ex-Minister of Finance, and a man of such leadership that when he stands to speak the nation stops to listen, said to me before I left Tokyo:

Japan in her long history has suffered but one national disgrace. That was in 1895 at the close of the China-Japan war when Russia, France and Germany, backed by their fleets, forced Japan to return to China, the Port Arthur peninsula which had been ceded to her as the spoils of war. In the discriminatory legislation now pending in the American Congress Japan is threatened with another national disgrace. That early blow was administered by nations that often entertain low international ideals. This blow, however, comes from America, the land of idealism, the land of justice, a nation great and good, our long time friend and it cuts us to the quick. If this thing is left to take its own course the world will be divided into two big camps, and all that we had hoped for perpetual peace and world brotherhood will be gone forever.

Viscount Shibusawa, the J. Pierpont Morgan of Japan, the Grand Old Man of that Empire, a man who for twenty-five years has poured the richest and reddest blood of his long life into the task of building a bond of brotherhood around America and Japan said to me:

I never dreamt that America, the land of Washington and Lincoln, the land that through all its history has stood for justice, equality and fair play, I never dreamt that that nation would ever pass legislation with the sting of racial discrimination in it. It is the bitterest disappointment of my life. How could such a measure have been passed? Still, I believe in the American people. The sense of justice and fair play runs in their blood. Whatever your Congress may do, sooner or later the conscience of the American people will assert itself, an awakening will come, and the people will make this thing right.

Listen to what a great Christian has to say. Kagawa, the apostle to the poor and the prophet of a new day in Japan, said to me:

Let not the spirit of Lincoln die out in the United States. His spirit of liberty and equality, his spirit of love and of Christ, let it flourish in your midst. Remember your forefathers! Let your pride of democracy be extended to races! If pride rules you today, tomorrow you will retrace the steps of Babylon and Egypt. Material civilization in itself is valueless. Only love and the spiritual values will endure and stand the test of eternity. Love your brothers, oh America! Love your brothers!

I tell you frankly, friends, that when the news was flashed across the Pacific that Congress had passed that discriminatory legislation I wept the bitterest tears of my life. For twenty-three years I have lived among the Japanese people. Their life has gone into mine and mine into theirs. Their homes have been my home. I have rejoiced with them in their joys and wept with them in their sorrows. I have married their young and buried their dead. I have found an open door into all those intimate contacts that make life rich and large.

Tell me not that the days of the heroes and heroines are past. I have seen them. Heroes and heroines of the finest type. I have seen men and women face the universe absolutely alone and empty-handed and do it with a smile on their face and ever ready with a cheering word for their neighbor. I have seen them by the thousands without one word of complaint begin at the bottom and start the long, long upward winding trail all over again.

I have seen them with tearless eyes but with breaking hearts tenderly bury the charred remains of their loved ones, divide their last morsel with a stranger, turn back to the waste of ruins and ashes and single-handed start to carve out a future which shall be greater than the past ever could have been.

When I think that these men and women who are my peers, who have given me new visions of the superb stuff that lies latent in the human heart, that these are to the Congressmen at Washington only aliens! Aliens against whom a high wall of legislation must be built, based on racial discrimination, my whole soul rebels against it.

I am not a partisan nor a politician, I am an ambassador of the King of kings. I view this question from that high angle. I am with Japan in this thing because I am convinced that she is contending for a great divine principle.

It is not a question of immigration. The Japanese will gladly accept a quota based on the census of 1890. That would only permit them to enter 146 people a year. That is practically exclusion, but there is no sting of discrimination against them on the basis of their race in that arrangement.

From the Prime Minister down they asked me to sound it from the house tops here in America that they are not asking for the open door for their immigrants. They recognize that it is unwise to send any large number of Japanese immigrants to America. They see that it only creates problems. They say, "Limit Japanese immigration to the vanishing point if necessary, but treat us as men. Deal with us as brothers. Cut out the sting and shame of discriminating against our race."

Christ drew no color line. God draws no color line. The nation which persists in drawing the color line is fighting the very genius of the Christian faith. It is cutting the heart right out of the Gospel. It is endeavoring to push mankind back into the dark ages where there was no Divine Fatherhood and no human brotherhood.

This legislation is jeopardizing the place and power of Christian missions in Japan. It is cutting the ground right out from under those of us engaged in Christian work. It leaves us no ground on which to stand. When we speak of justice, fair play, good will and brotherhood they say to us, "Physician, heal thyself."

Prime Minister Kyoura in discussing the situation created by this legislation with me said:

The time is past for war and the sword to settle questions between nations. The Washington Conference and the World Court of Justice indicate that a new day has dawned in the international arena. The time has come for conference and mutual concessions, for reason and right to rule between nations as well as between individuals. If America and Japan can see things eye to eye the waves of the Pacific will remain peaceful and these two nations will be able to outlaw war from this vast stretch of the world's area. I can't but feel that America has gone astray in the matter of this proposed legislation, but the nation which produced Washington cannot go irrevocably astray. Sooner or later its sense of justice and fair play will prevail and the right thing will be done. Religion is the world's only hope. At such times as this only the Christian church can awaken the Christian conscience and win the nation back.

Baron Matsui, Minister for Foreign Affairs, said:

There is no East and there is no West today. Commerce and communication have broken down the barriers. The world is coming together, not growing apart. The world is one. The Occident and the Orient must stand or fall together. The White Man and the Yellow Man must join hands and march out together into a greater and more glorious future or else go down to doom together. There is no other choice. I can only express my sincere hope that what your great Lincoln said is true that "nothing is settled until it is settled right," and that America will do the right thing in regard to this immigration question and the treatment of our people resident in the United States. Why is it that the Christian nations so often fall down on the great Christian principles when it comes to a crisis?

Friends, I am not thinking of Japan alone. I am jealous for the fame and the fair name of my own America. America, that across the centuries has stood foursquare and tall among the nations as the champion of justice, fair play, universal peace and world brotherhood.

America, whose high idealism has through the years fired the imagination and kept them burning in the heart of humanity far and near. O America, let not thy vision fade! Soil not thy soul with sordid greed and pride of race! Follow the gleam, O America! Follow the gleam! America, be not afraid of the things which are high!



BEGINNING OF RECONSTRUCTION IN YOKOHAMA





## THE EDITOR'S POINT OF VIEW



### "Go Higher"

A good watchword has been given us for the year upon which we have entered. At the first meeting of the Administrative Committee in New York, in June, the chairman, E. H. Rhoades, Jr., made an admirable opening address, full of spiritual fervor and wise suggestion. Among other things he said that all were aware that one mission of the Board of Missionary Cooperation this year was to raise \$6,700,000 for our denominational enterprises. If that were all the Board was to do, he would resign immediately. But no, that was not all, nor even the prime thing. We must lift the denomination to a higher spiritual level, he said, as the only means by which a real success can be gained. Then he drew an apt illustration from the methods used by the men who, instead of going down to the sea in ships go up in the air in planes. When they fly, if they strike the cross currents or are caught in fog or clouds, they go higher. That is exactly what we must do in the spiritual realm. When the cross currents come and the clouds gather, we must go higher. When the gusts of criticism sweep over the sky, we must go higher. And this we may always do when we have the plane of prayer to rely upon. To pray is at once the hardest and the easiest thing in the world. It is easy to offer a prayer, but there is nothing harder than really to pray. If we have learned how to pray, with all that is implied, then we have the power promised by which we may answer every need to go higher.

The watchword and illustration are timely and inspiring. They have in them the thought of the Psalmist in that noble Pilgrim Psalm, the 121st, "I will lift up mine eyes unto the hills, from whence cometh my help." The look up precedes the going up. The look is from below, the lift is from above. We shall do well if we carry forward into the year of service the spirit that will lead us in all circumstances to go higher ourselves and thus help lift the denomination to a higher spiritual level of love, faith and consecration.



### Restricting Immigration

It was most unfortunate that the passage of the new immigration law should become mixed up with the issue of Japanese exclusion. This prevented the main points of the law from receiving the public attention which they deserve. The immigration legislation enacted by Congress at its late session, and which went into effect July 1st, is of vast import to the future welfare of the country. Prior to the war, many students of the subject who were convinced of the folly and worse of continuing practically unrestricted immigration had become almost hopeless of securing proper restrictive legislation, by reason of the foreign vote and the great numbers of immigrants already here that would violently oppose any limitation. The war opened the eyes of the people at large to the danger of permitting such an

inrush as was preparing, and the temporary law was passed which reduced the number admissible by quota to 356,714 for the year ending April 30, 1923, where without such restriction it would have mounted to 1,500,000 if not more. As it was, with the exempted classes added the total ran up to over 800,000. This was on a quota basis of 3 per cent of the foreign citizens of each foreign country here in 1910. We owe it to a few clear-headed and patriotic men like Congressman Johnson of Washington and Senator Reed of Pennsylvania, who by their gathering of facts and insistent pressing of the need for change if our country was to remain in any true sense American, succeeded in arousing public sentiment and bringing a great majority of their fellow members of Congress to agreement with them. Able publicists joined efforts with them, and the bitter opposition of various elements, especially the Jewish and Italian, together with manufacturing interests, was met and overcome in the arguments before congressional committees. As a result we have adopted an immigration policy which it is believed will continue for many years to come. It is true that this policy is a radical departure from the traditional one of America a refuge for all the oppressed of the world; but it was long since time that a wiser view than that should prevail. We have seen America, as a melting pot, too congested to produce an assimilated and desirable product. We have seen American ideals threatened and in sections submerged, while tens of thousands of immigrants who have come here not to become citizens but to make money have not hesitated to make encroachments upon our customs and charge racial bigotry upon any who venture to protest. We have seen, also, the growing assumptions and grasping for political power on the part of foreign blocs, both in city and state, until the question of self-protection for the rights and liberties guaranteed by our constitution was a serious one. It was in behalf of the highest welfare of this country, and in a spirit of fairness to all the great interests of humanity involved, that the new policy was brought forward and pressed to final victory.

Under the law which became effective July 1st the quota immigration, on a 2 per cent of the foreign-born population of 1890, will not exceed 167,000 as against 358,000 under the temporary law now superseded. Add to this an estimated 200,000 who will be admitted as non-quota immigrants—the student, professional and other exempt classes—and we shall have for the year beginning July 1st a total immigration limited to 367,000. Moreover, with Asiatic quota immigration wholly excluded, the adoption of the 1890 basis favors the people from northwestern Europe, or the so-called Nordic races, and greatly reduces the numbers of those from southern and southeastern Europe. It is estimated that 75 per cent of the inflow will be from northwestern Europe, which is most desirable. We have plenty of work on hand to assimilate the millions from southeastern Europe already here. The larger quotas

can come from Great Britain, Germany, Scandinavia and Poland, less than 1,000 each from Spain, Austria, Hungary, Rumania, Jugo-Slavia, Bulgaria, Turkey and Greece, and less than 1,500 from Russia, Italy, France and Czechoslovakia. What this means to Italian immigration is clear, as well as to Russia.

In Senator Reed's opinion no law passed by Congress within the last half century compares with this in its importance upon the future development of our nation. Its adoption means that America of our grandchildren will be a vastly better place to live in. It would seem that we have come to see that quality is more important than quantity in this matter of immigration.



### Plenty of Work Ahead

The racial matters which we consider in this issue indicate something of the task we already have upon our hands if the Christian forces of our country are to make a sincere and worthy endeavor to Americanize in true sense those who have come from other lands to find a home here. There is a vast work to be done, but it will be made easier and more hopeful by the fact that there is to be a real and large restriction of immigration in the years before us. Protestant Americans need to be awake and alert if they would make our future secure against the insidious and combining forces which are steadily at work for their own ends—ends which have the least concern for the institutions and principles dear to the true lovers of liberty and the believers in democracy. We must not allow charges of religious bigotry or intolerance to blind us to what lies behind them; nor permit politicians to raise religious issues without keen scrutiny of their aims and motives.



### A Significant Resolution

On page 454 of this issue we publish a brief report of the annual conference of missionaries in Japan held last spring with Secretary J. H. Franklin and Mr. and Mrs. C. S. Shank and their daughter as guests. Two important actions taken by that conference ought to be made known to every Baptist. One was an expression of gratitude for the relief sent by American Baptists immediately after the terrible days just a year ago when the earthquake wrought such frightful havoc and destroyed all the personal possessions of so many of our devoted missionaries. The second was the resolution unanimously adopted by the Conference with respect to the Japanese exclusion clause in the immigration bill passed by Congress. In calling attention to this resolution the writer of the conference report expresses the hope that "Baptists at home will consider it carefully." The resolution follows:

"We, American citizens, members of the Japan Mission of the American Baptist Foreign Mission Society, in annual conference assembled, wish to place ourselves on record as deplored the recent action of the Congress of the United States, which results in an unjust discrimination against the people of Japan. While recognizing the need in the United States for more stringent immigration laws, we feel that the discriminatory measure just passed is uncalled for and unworthy the ideals of the American people. We are facing a situation in

which America's recent action threatens to undo the good effect of the Washington Conference and of America's generosity following the recent earthquake, jeopardizes America's moral and spiritual influence, and not only imperils the success of the entire Christian movement in Japan but disturbs the cooperative and friendly relations of the two great powers of the Pacific."

The Japan Conference has spoken wisely and with first-hand knowledge of the situation. Dr. Axling in his striking article has pressed home the evil consequences of the action of Congress in giving an unwarranted affront to a friendly nation, an action which must be deplored by every right thinking American citizen who has at heart not only the peace of the world but the welfare and the moral and spiritual leadership of his own country. Congress is responsible for having forced to the front a crucial phase of this world problem of racial relationships to which this issue of MISSIONS is giving special attention. Christianity is going to be put to a severe test, indeed it is facing the test now, in solving this problem of race pride, prejudice and hatred. As Dr. Franklin said in his address at Milwaukee, quoting from a leading statesman of the Orient: "If after 2,000 years Christianity fails to remove race prejudice the world must seek some other and more effective method." Our Milwaukee resolutions were explicit and pointed. The question is how we are going to live up to them in our individual feelings and actions.

## NOTE AND COMMENT

¶ The colleges and universities have bestowed degrees this year on some men in whom our readers are interested for their work's sake. Colgate gave the D.D. to Dr. Aitchison and Dr. F. E. Taylor, who thus become double D.D.'s. Denison honored Dr. C. L. White, Executive Secretary of The American Baptist Home Mission Society, with an LL.D., and he preached the baccalaureate sermon. Linnville College added the D.D. to the name of W. H. Bowler, Acting Executive Secretary of the Board of Missionary Cooperation—an honor worthily bestowed upon one who has rendered a long and most efficient missionary service in the Far West, from which he was called to assist the General Director in the work of the Board of Promotion. Last but not least in the list, Brown University made a Doctor of Divinity of Secretary James H. Franklin of the Foreign Mission Society. In conferring the degree President Faunce said: "James Henry Franklin, born and trained in the Southland, now a citizen of the world, trusted secretary of the American Baptist Foreign Mission Society, who by frequent journeys through Orient and Occident has carried counsel and courage to devoted servants of the Christian faith and made East and West to sit down together in the kingdom of God."

¶ We have an address in this issue by Rev. L. K. Williams, pastor of the Olivet Church, Chicago, which is said to have 10,000 members and to be the largest church in the world. It is announced that the church raised \$30,400 in cash and \$5,000 in pledges on a Sunday in May; \$20,000 of it to go on the \$25,000 debt, \$8,000 on current expenses, and \$2,000 on new property. This Negro church occupies what was formerly the First Baptist Church in Chicago, where Dr. Henson so long preached.

¶ One of the most interesting autobiographies we have ever read is Professor Michael Pupin's story *From Immigrant to Inventor*. We cannot review it in this issue, but shall soon

give it such an article as it deserves. We want our young people especially to read it. Conductors of home mission study classes should make a digest of portions of it for their classes. Pastors will find in it material for sermon illustration. It is difficult not to become enthusiastic about the volume. The author is so genuine, so modest in his unquestioned greatness, and illustrates so finely what opportunities can be found in America by one who has the brains and perseverance and character to find them. We agree with the reviewer who says in the *New York Evening Post Literary Review* that "this is a great book, worthy to rank, in style and spirit, among the best that the twentieth century has produced." Charles Scribner's Sons are the publishers, and it has passed the third printing; 8vo, 396 pages, illustrated; \$4.

¶ Owing to unexpected circumstances we have been compelled to leave the closing review of William Carey's Life for the October issue. This covers his work in the foreign field.

¶ The First Baptist Church of Indianapolis, Dr. Frederick E. Taylor pastor, has added Rev. and Mrs. Howard Myers, who are now on the way to their field in Burma, as missionaries on its staff. The church pledged \$306,000 to the New World Movement, and paid in \$258,000, while raising \$100,826 for current expenses. We should think this was a record church, giving two and a half times as much for missionary and other denominational causes as for itself! It was however what one would expect from such a church and such a pastor.

¶ Dr. John Y. Aitchison has been appointed Assistant to the President of the University of Chicago and after a needed vacation will enter upon his new duties in September. Dr. Aitchison will be associated with President Burton in the planning and execution of the University's program of development, both in enrolment and the scope of its work, to meet the increased demands which are being made upon it.

¶ The Belgian Congo Government is providing air transportation by means of a new passenger-carrying aeroplane between Kinshashu and Katanga. At the present time 45 days are required to make this journey whereas with the air service only 2 days will be needed. The machine has accommodations for ten passengers and a maximum speed of 102 miles per hour is possible. The inauguration of this service indicates again the extraordinary changes that have occurred in the Congo region during the last 20 years.

¶ It takes a long time for the correct names of denominational organizations to become well known. Thus a magazine published by another denomination announces that February 25-26 the Baptist General Tract Society celebrated its centenary in Philadelphia. The magazine apparently had not yet learned that the name of that organization was changed to the American Baptist Publication Society in 1844.

¶ Mr. and Mrs. Corwin S. Shank and their daughter while in Japan were given a pass by the Japanese Government entitling them to free transportation over all the railroads. During his strenuous visit Mr. Shank was called on to make from two to five speeches every day for more than two weeks, to eat from eight to ten luncheons each day, and to drink from five to fifteen gallons of tea.

¶ Special attention is called to the life story told by Professor Prodan in this issue. It shows, for one thing, the kind of biographical material contained in the volume which Coe Hayne has edited for the Home Mission study classes and reading contests, supplementary to the usual text-books. But it shows what is of the utmost importance, what kind of live material comes to our shores among the aliens, and what some of them make of their new opportunities. We have great personal admiration for Professor Prodan. The story is reprinted by permission from the new book, *The Road to Brotherhood*. We commend this book to our readers for it contains several other excellent stories on race relations.

## Milwaukee Convention Brevities

Christ lived the sacrificial life as completely as He died the sacrificial death.—*J. A. Francis*.

Since an interpreter is often nothing more than an interrupter, therefore Principal Sakata will not speak Japanese but English.—*Corwin S. Shank*.

The greatest hindrance to the civilization of savagery is the savagery of civilization.—*W. A. Petzold*.

There is a vast difference between familiarity with the language of the New Testament and comprehension of its message; familiarity is too often the enemy of comprehension.—*E. S. Goodspeed*.

The Congress of the United States is not functioning when it comes to representing the real sentiment of the American people.—*J. A. Francis*.

A revival is not something brought to the church from without but is a spiritual thing growing up within the church.—*W. H. Geistweitz*.

No man in my acquaintance has a wiser, wider, saner, and more Christian outlook on international affairs than Foreign Secretary J. H. Franklin.—*Corwin S. Shank*.

We are living in a money mad, luxury loving, pleasure intoxicated age.—*William Axling*.

We fail in the achievement of a victorious life because we do not deal with sin when it first approaches.—*Curtis Lee Laws*.

Life will not be intelligently lived if religious intelligence is lacking.—*A. R. Mann*.

The tendency of too many students when entering a university is to declare a holiday in religion.—*N. C. Fetter*.

Wherever a Christian church confronts a population not yet evangelized it is on the frontier.—*Frederick Lent*.

God's plans do not fail. In the course of schooling His children He sometimes chooses to express success in a different way from what we planned.—*Corwin S. Shank*.

President Shank proved to be a presiding officer of extraordinary tact, wisdom, as well as wit. In an unusual way he combined courtesy and firmness, humor and sternness, diplomacy and strict parliamentary procedure. Throughout the entire Convention no one could ever have accused him of unfairness in treatment to any delegate who desired to address the audience. His humor and wit were refreshing. On one occasion a speaker commented on the small attendance, for it was near the time of adjournment, and Mr. Shank promptly remarked: "This is the cream of the Convention; they are paying tribute to what you are trying to say." On another occasion a delegate who had not been paying close attention asked a question that had been plainly answered during the debate and Mr. Shank said with a twinkle in his eye: "The gentleman must have been taking his customary afternoon nap." Long after another matter had been settled a distinguished Baptist preacher rose and asked whether the question had been put and Mr. Shank quickly replied: "Not only has the question been put, but the motion has been carried, the report has been adopted and is now on its way to the printer in order to be printed."

Great tribute was paid by the Finance Committee to the financial management of the several national boards and societies. All their trust funds are invested in the safest securities known to man and their annuity funds are handled in accordance with the soundest procedure known to insurance companies. In the financial report of the Board of Education special mention was made of Treasurer F. L. Miner who is also Treasurer of the Convention. Although millions of dollars had passed through his hands during his years of service the auditor in examining his books has never discovered a discrepancy of a single penny. These are facts that cannot too often be repeated and every pastor ought to state them to his people and in this way maintain confidence in the financial integrity of the denomination.

## For the Stimulation of the Spiritual Life

### One in Christ

In Christ there is no East or West,  
In Him no South or North,  
But one great fellowship of love  
Throughout the whole wide earth.

In Him shall true hearts everywhere  
Their high communion find,  
His service is the golden cord  
Close binding all mankind.

Join hands, then, brothers of the faith,  
Whate'er your race may be,  
Who serves my Father as a son  
Is surely kin to me.

In Christ we meet the East and West,  
In Him meet South and North,  
All Christian souls are one in Him  
Throughout the whole wide earth.

### A Prayer

My God, Father of all nations, Thou hast made of one blood all the races of men. Each has an equal claim on Thee. Thou judgest man not by the color of his skin, but by the attitude of his heart; not by what he makes, but by what he gives; not by the way he talks, but by the way he walks.

Father, Thou knowest the hopes, longings and aspirations which I have for my people and for the work which Thou has entrusted to me. Grant me a clear vision and understanding; also, Thy wisdom and grace to carry on my work acceptable to Thee.

Do Thou be with all the Orientals in this country and guide them in a manner that they may pick out for themselves that which is best in the American life.

Arouse Christian America against the evils of race discrimination which is increasingly hampering the advancement of this kingdom among the Orientals in this land.

Guide the conscience of the politicians who so often for the sake of selfish interest create undue race prejudice.

Enhearten the preachers that they may boldly preach the mind of Christ regarding race relations.

Control and guide the press to represent the Orientals with all frankness and fairness, and create in the hearts of the American people and their Oriental neighbors

and brothers, a sentiment more friendly and brotherly and a love more Christ-like. AMEN.—*Jung Bahadur (Theodore Fieldbrave)*, a missionary among Hindus.

### My Faith

I believe in my own people—in their native worth—in their attainments of character, accomplishment and service—and their ultimate high destiny in the progress of mankind.

I believe in my fellow-men of all races—in their right to an equal chance to share in all the good of this world—and my obligation to respect to the full their person and their personality.

I believe in the essential goodness of human impulses—in the instinctive desire to do what is just and right—and the will to respond to the noblest appeals.

I believe in the power of good over evil—the power of love over hate—the power of truth over error—and in the final and complete triumph of right over wrong.

I believe in freedom—in freedom to live one's life to the full—to serve wherever there is need—to achieve the limit of divine endowment.

I believe in patience—in the beneficent workings of time—that a Providence, wise and good, will, with the years, bring fruition to earnest hopes and honest strivings.

I believe in the fellowship of men of good will—in their ability to live together in peace—and to cooperate in service and in the pursuit of truth.

I believe in my friends—who know my strength and my weakness—their confidence is my inspiration—their loyalty my comfort—their approbation my greatest earthly satisfaction.

I believe in God—in His purposes of good toward all men—and the ultimate triumph of His justice and righteousness in all the earth.—*Robert Russa Moton, President, Tuskegee Institute*.

Whatever inspires and strengthens the religious belief and religious activity of the people, whatever ministers to their spiritual life, is of supreme importance. Without it all other efforts will fail. With it there lies the only hope of success. The strength of our country is the strength of its religious convictions.—*Calvin Coolidge*.



AT MILWAUKEE—AUTO CAR AND TENT, PUBLICATION SOCIETY; LEAVING AUDITORIUM SUNDAY MORNING



## Mexico in the Making

BY A. B. RUDD

*General Missionary, The American Baptist Home Mission Society in Mexico*

**M**EXICO is in the process of "making" and not of *unmaking*, as some would have us believe, and as a superficial reading of passing events would lead one to suppose. In spite of all appearances to the contrary, Mexico's face is to the future. Revolution, evolution, education, evangelization, social upheavals, political movements—these are the factors that enter into the making of all nations. Mexico is no exception, and if it were, it would only prove the rule. However, we are interested especially in Evangelization, with its allies—educational and social activities, as factors in the making of Mexico. This includes the good work being done by our Theological Seminary and Preparatory School in Saltillo, in which Northern and Southern Baptists cooperate; the three annual Bible Institutes held in different sections of the Republic; the Howard School in Puebla where Mexican girls are given normal and missionary training; our Puebla Hospital, founded and superintended by Dr. C. E. Conwell until his death in December of last year. All of these institutions are factors contributing to the remaking of Mexico.

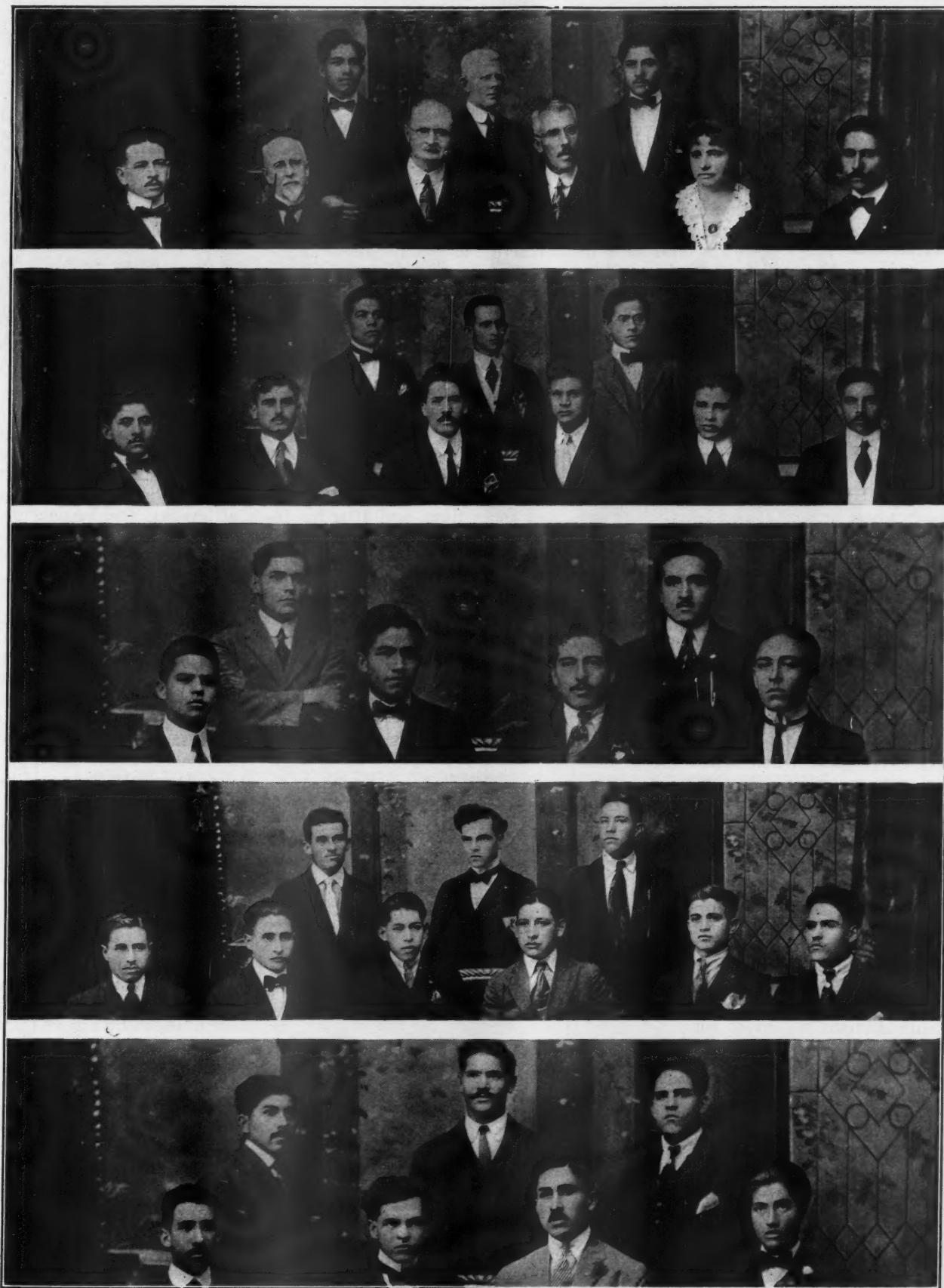
Of the field in general may I say that Mexico, so far as Northern Baptists are concerned, is a neglected field? We are putting yearly into mission work in Mexico less money than is required to build a single well-equipped church house in the United States, with a seating capacity of 800 worshipers. We put into our whole Mexican field last year perhaps about one-third the amount expended by our Methodist brethren in the single city of Mexico.

Of the six large cities in our Mexican field, let me mention only two—Mexico City and Tampico—where our opportunities are almost unlimited. After some 40 years, we have in Mexico City one church of 450 members, three missions and one day school. In this capital city of nearly a million souls, where indifference, worldliness, vice, pleasure reign supreme, it is of first importance that we enlarge our activities, putting in play every available means of establishing contacts with the multitudes. Never have I known a more inviting field for community houses, social centers, dispensary work, visiting nurses' work, etc. Our Methodist and Presbyterian brethren have long ago seen and seized the opportunities presented for these and similar activities, and with excellent results. Ever since moving to Mexico City four years ago I have continuously planned and earnestly striven to begin work of this nature, but my hands are tied. Always we Baptists are too poor for such mission-

ary activities! Not long ago I spent a week with Mrs. Rudd in Tampico studying more closely than ever before conditions in this city where King Oil has his throne. There were many interesting details on this visit—the largely attended services held each night, the 28 professions of faith, the enthusiasm and faith of the pastor whose salary is paid by the church, the recent organization of the Second Baptist Church in the city, with its growing congregation; the favorable attitude toward the gospel message on the part of the public; and the numerous missions that are springing up in and around the city. In all my 32 years of experience in Latin-America I have never seen a finer opportunity for mission work than we have today in Tampico. And what have we in the way of equipment on so fine a field? One long, narrow, low-pitched, sweat-box of a service hall, located on an unusual site in the very center of the city which calls loudly for a building worthy of the city, worthy of the site, worthy of the cause. I wish you could see, I wish you could experience that hall on some burning hot Sunday in July or August. I am sure you would order it torn down the following Monday and the erection of a respectable church house begun at once. Last October the First Church of Tampico invited the Mexican National Baptist Convention to meet with them next October with the hope that by that time the new church building would be ready to receive it. Six months of the year have passed and we are still only talking about the new building. Tampico's immediate needs include a church house for the First Church; a lot in the growing suburb of Doria Cecilia where the Second Church is located; a community house where the minds and hearts of the people may be turned toward higher and better things; a well-equipped day school for the children that swarm the streets; and last but by no means least, a high grade, well equipped American minister to look after the moral and the spiritual well-being of the 5,000 or more English-speaking people in and around Tampico, and who may at the same time collect funds for, and superintend the erection of our new church building.

Shall these pressing needs of Mexico's capital city, and of one of the world's great oil centers be met? They will be if we catch the full meaning and spirit of the Master's words: "Thou shalt love thy neighbor as thyself." Mexico is your next door neighbor! These two cities—Mexico and Tampico—are playing, will always play, a major part in the making or the unmaking of Mexico. Will we heed their cry for help?





TOP—FACULTY OF THE MEXICAN BAPTIST THEOLOGICAL SEMINARY. 2. FOURTH GRADE—GRADUATING CLASS OF 1923. 3. THIRD GRADE CLASS. 4. SECOND GRADE CLASS. 5. FIRST GRADE OR ENTERING CLASS. NOTE THE QUALITY OF THESE THEOLOGICAL STUDENTS, COMING MINISTERS IN MEXICO. THE SEMINARY IS AT SALTILLO

## The Chinese in Burma and Our Work with Them

BY REV. O. H. SISSON

**C**HINESE history says that all of their jade originally came from Burma and tradition says that lacquer was first made in Burma and then in China. Anywhere in the heart of the city of Mandalay one may hear the sawing of the hard flinty jade. This was taken over the northern boundary of Burma by enterprising Chinese traders many years ago.

Not content with entering Burma from the north, the Chinese came to the southern shores of Burma long before Indians came to trade. By his enterprise, thrift and honesty the newcomer from China won the heart of the Burman many years ago and there have been many mixed marriages since that time. Burmans are Mongolians and Chinese are Mongolians. A very superior class of Chinese live and trade in Burma. The richest man of Burma, Lim Tsin Tsong, a Chinese, died a short time ago and some of the finest estates in the country, places where he kept "open house" to Englishmen and Burmans alike, belonged to him. He had some very fine steamers plying between Burma and China, some of them bought from the famous Bibby Line. This man gave liberally to Roman Catholic work in Rangoon; but his nephew, also a rich man, was baptized and joined the Chinese Baptist Church in Bassein.

The Chinese in Burma are generous givers. I went out for two hours one afternoon in Rangoon and secured from Chinese in the currency of the country an amount that has the purchasing power of \$800 in America. Whole families unite in a single corporation, and men, women and children work for the good of the whole. Chinese shops always open earlier in the morning than any others and they close later at night. These shopkeepers are not ashamed to do their own coolie work if the occasion demands it, but they are usually in such affluent circumstances that they hire the South Indians to do it for them.

Generally speaking, the merchants are from the Amoy District of China. They represent a group that we do not see in America. We are familiar, however, with the Cantonese Chinaman with his strong predilections for democracy learned from the New Testament. In Burma he represents the artisan class. There are few Burman carpenters. Burmans are essentially agriculturists and their few car-

penters usually do the rough work in hard timber. Not so with your man from Canton. He makes cabinet-finished furniture, neatly joined; he makes doors and windows out of the wonderful teak-wood and turns out beautiful work. The carpenters still use the interesting Chinese tools, and they use their toes almost as readily as their fingers.

British engineers of the Public Works Department have told me that fifteen years ago all of the contractors in Burma were Chinamen, that their "word was as good as their bond" and no contract with them was needed.

When American Baptist missions went to Burma over one hundred years ago the Chinese were there. They were attracted to the gospel from the first of our work there. One of them in Bassein saw the inscription over the Burmese Church, "The House of Prayer for All Nations," and was so pleased with its democratic message that he put the same sign over his place of business! He was eventually led to Christ with many of his relatives, and after his place of business had become the largest in the Burmese bazar he told me one day that his success had been due to his following the light that God had given him. Political democracy is often an opening wedge for the message of spiritual regeneration.

Judson baptized a single Burman in 1819. Boardman baptized in 1828 the well known Karen, Ko Tha Byu. His history is familiar, but few people know that with him a Burman and a Chinaman were baptized. Soon

after this there was a Chinese church of 20 members and a school taught by a converted Chinaman. From this beginning American Baptist Chinese work branched out into Siam and later into China. Since that time our Mission has carried on Chinese work in Burma in a desultory sort of way.

For years there has been a Chinese church in Rangoon and Mr. Douglass baptized about 30 in Bassein in the early days of the work there. The Chinese of Rangoon maintained a mission school and Christian Hostel for many years at their own expense. About five years ago the 100 or more converts at Bassein put up a school building at their own expense, and after the Mission had paid for the transportation of two young graduates of Swatow Academy in China, the Chinese of Bassein and Mandalay assumed their support.

Now the loyal group of Chinamen in Mandalay under



REV. O. H. SISSON



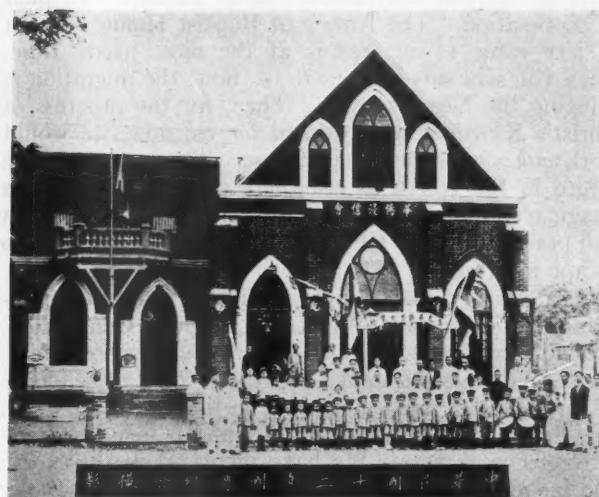
FIRST BAPTIST CHINESE SCHOOL IN BURMA

the leadership of Mr. Grigg has built the first Chinese church building in Burma. They have an excellent building and have given liberally for its construction, but the work is sorely in need of funds. Here is a great opportunity for Northern Baptists. The Chinese are receptive to the gospel, more so than when they are at home in their own land, and they occupy a strategic place in the economic life of Burma. Rangoon has a larger Chinese population than native Burman, and the smallest jungle village has for its business man a Chinaman.

The Burmans trust them implicitly and the trust is merited. Burmese history says that in the first Burmese War the Chinese held all of the Burmese jewelry and not a piece of it was lost. This inspired such confi-

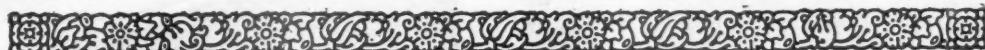
dence that the Burmans repeated the performance in the second Burmese War with the same result.

When Dr. Robbins, Secretary of the Foreign Society, was in Burma in October, 1921, a group of over 60 members of the Chinese Baptist Church in Rangoon peti-



CHINESE BAPTIST CHURCH, MANDALAY

tioned him for a missionary who had been promised for four years. Are we going to support the claims of these economic leaders of Burma? These who are soul winners? These who have rallied to the standard of King Immanuel from the earliest days of our Mission history until today?



## The Colored Baptists of America

BY L. K. WILLIAMS, D.D.

*Pastor of Olivet Baptist Church, Chicago*



IN AN address at the Milwaukee Convention Dr. L. K. Williams, President of the National Baptist Convention, which has a membership of 3,253,733, said in part: "Before the time of the Emancipation of the Negro, there had been built up many churches having leaders capable of advancing the cause of Christ. George Lisle, who was liberated by his master, can justly lay claim to having been the first American foreign missionary (to the West Indies in 1778), and was a great preacher and leader among the slaves. In 1865 there were about 400,000 Baptists of color. Common needs made it necessary for them to unite and organize. State Associations were first formed and in 1880 a national body was organized to send the Gospel to Africa. The National Baptist Convention has as its objects the engaging in home and for-

ign missionary work, education, and the publication of literature. It works through various boards—Home and Foreign, Educational and B. Y. P. U., Benefit and Publishing Boards. Colored Baptists have invested in church property about 9 per cent of their total wealth. Negroes represent only about one-tenth of the total population of America, but they are about 40 per cent of the entire Baptist family in America and about one-third of all the Baptists of the world.

The Foreign Mission Board now has in Africa 87 stations, 53 missionaries and 86 churches; 3,000 acres of land have been purchased, on which to erect a mammoth industrial school and a well-equipped hospital. The Educational Board is now building at Nashville, Tenn., the American Baptist Theological Seminary for which the Southern Baptist Convention furnished the money. The Home Mission Board cooperates with the

Southern Baptist Convention which spends, up to a certain amount, one dollar for every dollar spent in its territory by the Board. Plans have been agreed upon this year whereby missionary work among Negroes in the territory of the Northern Baptist Convention will be done by The American Baptist Home Mission Society and the National Baptist Convention, under an approved plan of cooperation. The American Baptist Home Mission Society came to our rescue at the most needy time. Then you sent missionaries to us; now, the migration is bringing the Negro to you. Then, for the progress of Christ's Kingdom, you worked *for* us; now, we would work *with you* for the same purpose. The presence of the Negro in the North as elsewhere creates a real or an imaginary problem which is the severest test of the worth and practicability of Christianity. There is no way to escape meeting it.

Our Sunday School Publishing Board directs the publishing interests of the National Baptist Convention. We are now publishing much of our Sunday school literature. We are erecting in Nashville, within a few blocks of the capitol, a publishing plant costing \$550,000, which was designed by Negro architects and is being built by a Negro contractor. We have increased in the North the membership of Baptist churches more than 25 per cent in the last five years. In most of our cities there is not adequate church capacity. Crowds anxiously desiring the Gospel are often turned away from churches because of lack of room. Through the church the Negro should have all of his problems solved. Since three-fourths of all Negroes belonging to churches are Baptists, and nearly seven million of the whole race is under the influence of Baptist churches, the salvation of Negroes is logically and largely the work of Baptists. The future success of our churches of the race depends upon and requires an additional supply of trained workers, patient and rational leaders. Today radicals and many un-American groups in the garb and guise of friends are attempting to keep open the unjust wounds that Negroes bear. They do this to further their own selfish interests, but not with success. The Japanese Immigration Bill is looked upon with grave suspicion by Negroes. They fear it contains the germs of a violent type of race antipathy and sounds like the rush and roar of a mad, rising tide of color. They cannot see how the nations of the world can prosper together and Christianity go forward to triumph over all, if some races are led to believe that their only common, vital bond is their color, and that to be born a certain color is a perpetual, eternal doom, placing them without the boundaries of essential human needs and opportunities. White Baptists of America and the world can aid us in our efforts to secure for our missionaries the courtesy and liberty justly due those seeking to better the conditions in helping my group to secure justice before the law; fair and equal industrial opportunities; and the right to be our best possible selves; the right to enjoy those things, under the Constitution, accorded all patriotic citizens, and the right to do our part in helping to preserve the ideals and virtues that are the glory of our civilization. You can help us correct the wrong mental attitude that is so prevalent today on relations. We believe you will strive to bring on that era when one will not be satisfied to be his "brother's keeper" only, but will be in truth and fact, "his brother's brother."



INTERIOR OF THE "ELIMKIRCHE," BRAUNAU, CZECHOSLOVAKIA

## A New Church in Czechoslovakia

The accompanying photographs show the new Elim Baptist Church completed last fall in Braunaub, Czechoslovakia. The building was formerly a dancing hall, but with the financial help of the German Baptists in America the Baptists of Czechoslovakia were able to secure the property and rebuild it into a church edifice. Two years ago there were only 70 members, but the work has made such encouraging progress that more than 200 members are now enrolled.

Rev. Walter Hoffman is the esteemed and able pastor of this growing church.



EXTERIOR OF THE "ELIMKIRCHE," BRAUNAU, CZECHOSLOVAKIA

## Under Open Skies in the Bamfunuka Country

A NARRATIVE OF SIX WEEKS TOURING AMID DARKEST HEATHENISM IN CENTRAL AFRICA

BY LETHA W. WAKEMAN



EARLY every magazine you read these days has something in it about Africa. Probably you are following with interest the experiences of this traveler, of that hunter, or that explorer. You also are reading of missionaries in this great, almost unknown country, yet everyone loves to hear another story. You cannot know Africa until you have left the railroad and so-called civilization behind, have tramped with the carriers for hours, then sat at night with them around their fires, heard their songs, fables and stories of wild animals and village life, and seen their graceful dancing. To know these people is to love them. They are so simple yet so wise, so faithful and so loyal to those whom they love. I am not an explorer, nor a hunter, but a plain, ordinary woman, whom God has called to serve in this needy land. May I try to help you love them more by giving you a glimpse here and there into their lives?

Last winter we had the pleasure of entertaining distinguished guests when a chief and five or six boys came in from a Bamfunuka village about five days away. My introduction to them was rather abrupt. While I was playing our little folding organ, I heard a knock at the door, and there stood a tall, slim man dressed in a red blanket with a necklace of leopard teeth about his neck. The boys with him were very scantily clad. He looked past me into the house and said, "Where is it?" I didn't know what he meant, so he said, "Musiki." He was shown the little organ, and I explained it as well as I could. He looked all over it, then got down and looked underneath. It was very strange indeed to him. When he was satisfied, I showed him some other things in the house—our bed, stove, pictures, etc., and he and his boys went away quite happy.

In July and August it was our privilege to make a six weeks' tour into the district. We went first to the Bamfunuka country. The first village we were to sleep in was off the main road, a village in which no white man had ever slept. Our teacher is doing a splendid work there and he insisted that we visit him. Half an hour away from the village we were met by women and children singing, "Praise be to God." All the village, it seemed, greeted us as we entered; then after a proper length of time we were told that the chief was coming to give us "mavimpi" (greeting). It was the same chief who had visited us last winter. His welcome was hearty, he attended all the services, gave us many presents, showed us his house and its strange treasures, and as we were leaving, promised to send his son to school this fall. The boy is a Christian, but the chief is not.

The welcome was so hearty and the people were so kind that we felt we would like to stay a day or so with them, but it was not possible. We had to continue our journey. We went on to a second Bamfunuka village, where we were expecting the same kind of welcome, but we were disappointed. As soon as the people learned that we had come with only "mambu manzambi" (words of God), they left us in disgust. The next day

was Sunday. Just after breakfast we went out and invited the people to the morning services, but only a few came. This village has heard the gospel from time to time for many years, but the chief is a stubborn and wicked sinner who will not listen himself nor will he allow his people to listen.

In several villages we met with the same kind of response. No women at all attended the services, very few men, and only a few children. One day we had an encouraging experience. A woman who came one afternoon to buy some medicine invited me to her sister's house to see her new nephew and to give me a gift. She attended services that night. "At last Mama has a friend," the carriers said. During the services she gave me a bracelet and told me afterwards that she loved me (because I was a woman of God) and that she wanted me to wear her bracelet in memory of her. I thank God for the one heathen woman in that section who showed so much interest.

We had another refreshing experience which came, as a shower after drouth, when, as we entered a village, after a long hot day, we were met by a teacher and a little group of Christians. They were few in number, and were surrounded by heathenism, real heathenism, with its witch-doctors and fetish worship. There we baptized six believers. Our visit brought much encouragement to those Christians who are putting up such a brave fight against the powers of the Evil One.

Yoso was the last Bamfunuka village we visited before we reached the Bayaka country. At Yoso, we saw heathenism at its worst. The day we arrived, a skillful hunter had killed an elephant, and we came just in time to see the fête that was made to show their thanksgiving to the spirits of the Hunt. The house that was given to us to sleep in was just outside the chief's compound. Opposite us, within the compound, was a small tabernacle made of palm branches. Four women were living there—witch-doctors, who were forming various ceremonies in honor of the great feast that was in store. Their bodies were painted white, their faces were most grotesquely penciled with red, yellow and black lines over the white; they wore bells, some carried bows and arrows, and as they danced they chanted weirdly.

Just at sunset the chief and his attendants had a service with the superior witch-doctors. Only men were allowed to attend. In the center were the fetishes. A witch-doctor came forward, leaned over the fetishes and chanted his prayer, ringing a little bell as he did so. At intervals, all joined in a short refrain, while the drummers struck their tom-toms a beat or two, then all listened while the witch-doctor continued to chant and ring his bell. This continued for about half an hour, three different men taking a turn at the chanting. At the end, each man received a mark of white sand on his right cheek, then all were dismissed until the morrow, when they met again for the great feast. We had heard of elephant steak, but when the men returned with the meat, only one look and one smell were enough to convince us that we were not willing to try the delicacy!

The next day we left the Bamfunuka country and entered the Bayaka country. The Bayakas are showing a keen interest in the Gospel and already, only five years after the first teacher was permanently placed in that section, there are more than a hundred converts among them. We had some pleasant days in their country. The villages are large but far apart, and some days we traveled six or eight hours without seeing either a village or a stream of water. Many times we had to pass important villages, going farther on because we had such a short time to spend in this section of the field. One morning we left our village about seven o'clock. The men said it was far to our destination, but they have no definite standard of distance, so we could not judge very accurately just how far it was. Since the day was very hot, we tried not to rush too much, yet, except for a short rest at noon, and another at about four o'clock, we traveled continuously until after dark. Still the village was two hours away. There was no moon to light our way, so there was nothing to be done except build our bed and spend the night on the plains. We don't carry a tent

but always sleep in the native houses. That night we slept under the open skies with only our mosquito net between us and the heavens. The next morning early we went on to the village.

It was in this village, Kimpuni, that a chief came, bringing his boy for us to teach. The chief is not a Christian, in fact there are very few Christians in the village. The boy, however, is Christian. The father said: "Mama, this is my boy. I am giving him to you; take good care of him." Again, as we were leaving, he said: "Take good care of him." When you remember that Kimpuni is six days away, that these people are of another tribe and speak another language, you can hardly blame this heathen father for being a bit anxious.

The six weeks were brimful of new, strange and interesting experiences. It was a blessing to us to see the sacrifice of many of our native teachers, and it would make any Christian rejoice at "what the Lord hath done" in this country. Pray for these teachers and the native Christians, that they may be faithful in spite of discouragements and persecutions.

## New England's Way Out

BY REV. YORK A. KING

*Director of Evangelism for New England*

NEW ENGLAND has so long been pouring much of her best blood into all of our national arteries that there is little wonder that the depletion of Yankee stock is being felt in matters of religion as in all things else. Once the name of New England was synonymous with active evangelical Christianity. Now only 16.4 per cent of our population have membership in Protestant churches, 32.95 are Roman Catholics, and over 50 per cent are without any church affiliations. Many of the latter have come from European countries with a prejudice against all that savors of Romanism or State Churchianity. These folks are settling upon our abandoned farms, working in our mills and factories, and their children are a match for ours in the public schools and colleges. Moreover our commercial, industrial, political, financial and social institutions are welcoming them to places of trust and influence.

Unfortunately, religious freedom in America has been interpreted, by some of these new fellow citizens of ours, as license for no religion, if not indeed active opposition to that which our fathers prized most dearly. We have communities where families descended from the old stock, as well as the more recent comers, have never entered a Christian church, and their children, who are far up in the teen age, have never been in a religious service. Does this not call for the commandeering of autos and radios and every last word in scientific equipment to carry the flaming Evangel to such neglected homes and communities?

Many leading laymen realize that if the gospel is to be preached to every creature, they must give a reasonable proportion of their time, as well as money, in personal witnessing to God's saving and sanctifying grace. In Vermont, under the leadership of the State Secretary Davison, and Hon. Henry Bond, as chairman of the evangelistic committee, the laymen are responding splendidly. In Massachusetts Executive Secretary Heath calls atten-

tion to the fact that there are churches located in the midst of growing populations that report steadily decreasing membership, and declares that evangelism should be "made a definite principle embodied in the plans of all our churches." This State has recently appointed a regular commission on evangelism which is planning bigger things for the immediate future. The state secretaries of Maine and New Hampshire fully realize the importance of stressing evangelism and with their entire staffs of assistants cordially welcome that which is helpful to the pastors and churches in solving their growing problems. Rhode Island, which is more compact, has usually carried on a plan of cooperation in evangelism which has covered most of the State in simultaneous meetings. The State of Connecticut, under the leadership of a competent committee, is working out a modified plan of church evangelism with splendid results. An aroused consciousness on this subject, which is being evinced on every hand, can never be satisfied with anything less than a genuine revival.

The New England Conference on Evangelism, conducted by this department of The American Baptist Home Mission Society in Boston last September 9-12 inclusive, brought large delegations from all these States for a few days of serious study of the many phases of this most important subject. That was the first conference of this kind ever held in this part of the country, and the results were gratifying beyond our fondest anticipations. More than 700 prominent ministers and representative laymen went back to their churches and communities with Paul's advice ringing in their ears, "Do the work of an evangelist. Fulfil thy ministry." The 31 addresses and surveys presented at the Conference, were published in a volume and distributed freely among the constituency. The demand is so urgent for a similar conference at the opening of this autumn's work that the date September 7-10, has been reserved for that purpose.

## A Personal Message From Dr. Aitchison

HAVING been at the heart of the cooperative program of Northern Baptists for the last five years I may be pardoned a brief personal word as I close my official relations to the work. There are many things which could be said but to attempt to set them forth now would make a statement too lengthy for general reading. What I shall say at this time will therefore be stated as briefly as possible.

As we come to the close of the New World Movement period I wish to call attention particularly to the progress attained as a result of our cooperative efforts. For a full setting forth of the facts our people are asked to refer to the Fifth Annual Report of the General Board of Promotion, in which facts are set forth graphically in a series of tables and charts. In addition to these facts the following considerations are worthy of careful attention.

1. The purpose which called into being the cooperative program was that all interests participating should so work together as to be able more effectively to carry out the great command of our Lord. This hope has been realized in part. This spirit must ever be dominant in any successful cooperative undertaking.

2. At the beginning of the cooperative movement a survey was made of the needs of each organization. These facts were all brought together and formed the basis of the united appeal. In the light of the experience of these years adjustments and readjustments of askings have been made, with the purpose of dealing fairly with the needs of each organization as the needs are compared with the needs of all other organizations. At this point perfection has not yet been reached. However, that commendable progress has been made in the right direction is generally admitted. So long, therefore, as the churches and friends upon whom all organizations are dependent for adequate support can be assured that a more fraternal and equitable basis of budget building is being developed there is every encouragement for a continued and enlarged support from our churches.

3. The results of the last five years have proved beyond a doubt that our churches generally favor the united appeal for the support of the work of our national societies and boards, state conventions, standard city mission societies and schools and colleges, rather than the former competitive methods of raising funds. These organizations are the honored and trusted agencies of the denomination, created and maintained by the churches to carry on their work, and the churches desire that each organization shall receive its fair share of support on the basis of the extent of the work being done by it.

4. The right of individuals or churches to designate their gifts for any one of the participating organizations or for a definite piece of work for a given organization is freely and cheerfully recognized. It could not be otherwise and maintain our time honored belief in Baptist independence. So long, however, as our churches are permitted voluntarily (without force or coercion of any kind) to adopt the unified budget and designate their gifts to be divided on an established pro rata basis among

all the organizations which Northern Baptist churches are supporting, the spirit of independence and also the spirit of cooperation are most effectively maintained. Under such a program the success of each organization is dependent upon a like degree of success for all organizations. So long as our cooperative program continues on this basis progress and advances far beyond present attainments will be possible.

5. The denomination has put forth earnest and painstaking effort to profit by the experience of the last five years, and to strengthen the whole cooperative movement. To this end the Convention at Atlantic City approved a report which was later submitted to each participating organization for action and then finally ratified by the Convention at Milwaukee. It should be borne in mind clearly that the organization of the Board of Missionary Cooperation and the program under which it is now working represent the mature thinking and conviction of the denomination as expressed by two Conventions and by all organizations participating in the united program. Therefore, the new Board of Missionary Cooperation and its leaders are entitled to receive the hearty confidence and generous support of all our people. Dr. W. H. Bowler, who has been elected as Acting Secretary, is a man of wide experience in general denominational work. He is loved and honored by all who know him. He has worked by my side for several years with a spirit of devotion and effectiveness which has won for him my highest esteem. He is a man of God. Dr. Bowler is worthy of the utmost confidence and support of all our people.

During the last few years Northern Baptists have been going to school in budget making and in a study of business-like and fraternal administration, so that now the denomination is prepared as never before for an intelligent, aggressive, and united advance in Kingdom building.

It is inconceivable that any of our churches or organizations should fail to hold the advances which have been made. Some may be sorely tempted to slacken their pace or to return to former standards. An adequate sense of the magnitude of the task Christ has committed to his church would prevent such a course. All that has been accomplished should be regarded as but a stepping-stone to higher attainments.

In closing permit me briefly but with sincere gratitude to thank Northern Baptists for the confidence, love and hearty support which has been accorded to me during the years in which I have served the denomination as leader of the united program. May I also in concluding my official relationship appeal to our churches to put forth their utmost efforts to increase their support during this first year of the new Board of Missionary Cooperation.

Cordially yours,

## Sanctum Chat, Reflections and Comments

**H**EADQUARTERS will not seem homelike without Dr. Aitchison. For five years his fellow-workers have had the joy of companionship in service with a lovable leader. I use that adjective purposely, as indeed I endeavor to use all adjectives, eschewing the superlatives as much as possible. A genial personality is a wonderful asset in any place, and is of positive value in a cooperative movement and in the direction of a large group of workers. A little while ago the employees of the Board of Promotion at headquarters gave Dr. Aitchison a dinner and reception at Wallace Lodge, and it was an occasion that any man might well be proud to remember. In all the expressions made by representatives of that loyal company there was recognition of the leader's friendliness, sympathy and geniality. His smile had made the rooms bright as he passed through; and the smile was there whether the day was sunny or cloudy, the financial temperature high or low. A friend to all—that was the common feeling, and it means much. No leader ever had gathered around him a more loyal office corps.

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There was a similar feeling and appreciation at the informal luncheons which personal friends gave to Dr. Aitchison in the closing days of his work at 276 Fifth Avenue. The tributes to his leadership, his poise under trying circumstances, his ability in handling difficult situations, his devotion to the cause, were marked by sincerity; but the thing about them that meant most to the honored guest was the note of personal kinship and affection. Headquarters has lost a kindly, genial, helpful man, a Christian gentleman; and we have all of us bade godspeed, as he enters upon a new and wide sphere of usefulness, to a friend.

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Having been close at hand, with unusual opportunities for observation, it is only fair to one who has finished a great work that I should bear my testimony to the tireless way in which Dr. Aitchison has during these history-making years given himself to the work. Office hours have had no meaning to him. At home, in town or out, on sleepers night after night, in New York one day, and Chicago the next, now on the Pacific Coast, and now on the Atlantic, everywhere and always for more than five years he has carried the denominational burden and the Board of Promotion plans and programs and perplexities and problems. With possibly two exceptions—when he was so physically used up that he couldn't carry even himself but had to be carried. He used his body recklessly until it rebelled. And then, after a recuperative respite, back he came with the same enthusiasm and

verve, throwing himself into the stormy currents again. Very few know how self-sacrificing has been this service of the General Director, who was thought by many to have an enviable if not soft position. Some of us know, and I am here paying my personal tribute to one whom I admire for his will to do and persevere; for his optimism when pessimists were plenty and pessimism easy; for his faith in God and singleness of purpose to do His will; and for his spiritual vitality which has its rise in the secret place of power. Five years of close association entitle me to say this of and to my friend. MISSIONS, as well as its editor, has had a loyal supporter in the leader whose name will ever be linked with the New World Movement of Northern Baptists.

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I want to say a word also about another man who has rendered a most valuable service to our cause—one of our most honored laymen, Albert L. Scott of Boston. As chairman of the Administrative Committee, as well as of the General Board, Mr. Scott brought his great business ability to bear upon the work of the denomination. He was a tower of strength to the General Director, and it was a joy to see the way in which he carried through the business of the Committee. What had taken two days he got done in two day sessions, by having the sub-committees do their work in advance and by giving right of way to real things in the sessions. Someone blundered when Mr. Scott was not reelected to the Administrative Committee of the New Board. When we get a business man like this, who is willing to devote so much time and thought to our work, to let him drop out entirely indicates lack somewhere. Not that Mr. Scott cares; indeed, he is relieved; but the denomination, which is endeavoring to interest its strong laymen, ought to care, and to see that we keep the workers we get.

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And this leads to another personal word. When the first meeting of the new Administrative Committee was held it became at once apparent that Mr. Scott had a worthy successor as chairman in E. H. Rhoades, Jr., of Toledo. We have all known this Christian lawyer who devotes a large share of his time to Christian work, and who has been a member of the former Board and Administrative Committee, but we did not know him as presiding officer until this day when he cast the spell of his personality and spirituality over the body. His program of procedure was so sane and appealing that the Committee began its existence on a new plane and with a fine spirit of working together to get the large things done which must be done if the work of the year is to be successful.

The one piece of information which many were eager to get—the name of the new Executive Secretary—was not vouchsafed at this meeting, and for a most excellent reason, as you may surmise.

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The man who succeeds to the work of Secretary Barnes and ex-Secretary Brooks, besides several other departments, will have no small demands made upon his heart and head and physical energies. To this goodly succession we welcome Dr. Frank A. Smith, the new Home Mission Society's Secretary of Missions. One of the pleasant occasions at Milwaukee was the annual dinner given by the Trustees of the Society to its staff of workers and to state and city mission and Publication Society representatives. At that time Dr. Smith gave what might be regarded as his inaugural address, showing that he takes up the work, with which he has been identified as a Board member, with due sense of its importance and magnitude, and realization of the necessity of close and cordial cooperation between all the forces engaged in the work. The dinner, over which Dr. Charles L. White presided with his usual grace, bore witness to the fact of this cooperation and the happy relations of the national organizations and the states.

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### Two Good Books

*Where Evolution and Religion Meet*, by John M. and Merle C. Coulter, is a timely little volume of 105 pages which ought to be read by all who feel that evolution and religion are in conflict. The introduction deals sympathetically with the present concern of many earnestly religious people. There are six chapters that set forth the evidences for evolution with the various theories from Darwin to the present. The last two chapters on "The Influence of the Evolution Idea" and "Evolution and Religion" contain the heart of the authors' contribution to the subject, in which the supremely Christian conclusion is reached that the stimulus of love is the most powerful known to man and the most masterful element in evolution and that therefore Christianity is the final religion. (Macmillan Co.)

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*Recent Psychology and the Christian Religion*, by Cyril E. Hudson, is a good book for those who wish to know what bearing psychoanalysis, auto-suggestion, "The Unconscious," Herd Instinct, psychological determinism, and other such developments in modern psychology have on religion. It is marked by simplicity and clarity of expression and helps the non-technical reader to appraise current conflicts between psychology and religion. The author deals fairly with the values of psychoanalysis as well as with its dangers such as determinism and undue emphasis on sex. (George H. Doran Co; \$2.)

## Looking Backward

**WHAT BAPTISTS WERE THINKING ABOUT AND DOING  
IN THEIR YESTERDAYS**

### ONE HUNDRED YEARS AGO

*From the American Baptist Magazine*

At the 22nd annual meeting of the Baptist Missionary Society of Massachusetts, the report of the trustees covered the work in New Brunswick, Maine, Vermont, Canada, New York, Ohio, the Mississippi River States and Hayti. The missionary from the St. Louis field reported his territory to be 160 miles in circumference, in which there was no other Baptist preacher.

The publishers of the *American Baptist Magazine* announced that \$500 from the profits of the magazine had been added to the missionary funds of the denomination. It was also announced that the magazine, beginning with the following January, would appear monthly instead of bimonthly.

Adoniram Judson reports that he had received no letters from America in more than a year and had not heard from Mrs. Judson in 14 months, the reason being that the ship in which mails had been forwarded had been lost at sea.

The American Bible Society observed its eighth anniversary at the City Hotel, New York. Hon. John Jay, President, was absent by reason of advanced age and infirmity. Issues during the year were 31,590 Bibles, 28,849 Testaments, making up to that date 309,062 copies of the Scriptures issued.

The condition of the venerable Dr. William Carey, brought on by a fall as he stepped from a boat at Calcutta, is reported as serious. A letter from his nephew, Eustace Carey, says: "His spirit is unbroken. 'God,' he says, 'will continue me in this world as long as He has anything for me to do; and why should I wish to live longer?'"

In response to complaints from readers of the magazine that no news had been published concerning the missionaries who sailed from Boston more than a year previous, the editors explained that letters posted by the missionaries on their arrival had doubtless been forwarded on the steamship "Edward Newton" which never reached America. Later reports indicated that the missionaries arrived in Rangoon in December, having sailed from Boston in June, thus spending six months on the journey.

### FIFTY YEARS AGO

*From the Baptist Missionary Magazine*

At the annual meeting of the Missionary Union at Washington, Foreign Secre-

tary J. N. Murdock introduced ten new missionaries. (Only one of the ten, Dr. M. C. Mason of Assam is still in active service.)

The July issue of the magazine devotes several pages to a discussion as to whether the Foreign Board should appoint single men as missionaries or should in all cases insist that missionaries be married.

*From the Home Mission Herald*

The Home Mission Board announces the appointment of Rev. E. E. L. Taylor as Corresponding Secretary of the American Baptist Home Mission Society.

One of the missionaries in Iowa finds it impossible to live on his salary of \$300 per year, and, since the state convention is heavily in debt and cannot furnish additional support, he presents his resignation.

### TWENTY-FIVE YEARS AGO

*From the Baptist Missionary Magazine*

New missionaries appointed include Rev. H. Unruh; Rev. S. R. McCurdy; Rev. George H. Waters; Dr. Catharine L. Mabie; Miss Frances M. Tencate; Miss Lillian V. Wagner; Miss Dorcas Whittaker; Miss Bertha E. Davis; Miss Stella T. Ragon; Miss Violetta R. Peterson. (All are still in service.)

Dr. John E. Clough reports that a contract with the British Government Railway in India for 450,000 cubic feet of stone ballast enabled him to employ more than 1,000 laborers. Another contract for 1,500,000 cubic feet of gravel enabled him to employ 2,000 more. Through this work the people were helped through the famine period at that time.

Rev. Eric Lund, who had been detained in the United States during the war with Spain, returned to Spain and reports that the small and scattered Baptist churches in the country districts had not been interfered with, as the membership consisted wholly of natives of Spain. Meetings are well attended and several converts ready for baptism.

A report from Russia states that the Czar by a special decree ordered the persecution of Baptists to cease. It was not known why Baptists were singled out for this exceptional privilege beyond other dissenters from the state church. A severe famine is reported in Southern Russia and Baptist work is seriously affected.

Dr. Thomas S. Barbour is formally elected Corresponding Secretary of the American Baptist Missionary Union to succeed Dr. Samuel W. Duncan.

*From the Baptist Home Mission Monthly*

A severe drought in Nebraska causes a general exodus of the population with a resulting decline in the membership of the churches. General Missionary L. W. Terry raises \$2,000 for the state convention work, which is considered a remarkably generous showing, in view of the conditions among the churches.

The Home Mission Board calls attention to the decline in income from invested funds of the Home Mission Society because of the low rate of interest then prevailing. So-called gilt edge securities were yielding only 3 per cent.

### TEN YEARS AGO

*From Missions*

The Foreign Mission Society reports an accumulated deficit of \$182,713.58. Nearly two-thirds of the entire income of the year was received during the last 15 days.

The Foreign Board outlines a new policy for missionary work in its China fields and announces the withdrawal from the Central China Mission, in order that the remaining three in East China, South China and West China might be strengthened and more adequately equipped.

Dr. Edward Judson, son of Adoniram Judson, as one of the features of the Centennial Celebration, makes a lecture tour through the Eastern States, and delivers 35 addresses.

The Home Mission Board reports 306 missionaries in service among foreign speaking people, who represent 25 countries or nationalities.

The Publication Society commissions the new colporter cruiser, "Robert G. Seymour," for service in the Puget Sound region.

Judge Edward S. Clinch is elected President of the Northern Baptist Convention, and Dr. Edward Judson is elected Honorary President for Life of the American Baptist Foreign Mission Society.

At the Northern Baptist Convention only one delegate reported from Idaho. He therefore served as President and Secretary of his delegation and had to appoint himself as a member of four committees.

Dr. C. A. Woody reports the work of a traveling missionary in his district who travelled more than 1,000 miles on horseback in five months.

### LOOKING FORWARD

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## Shadow and Sunshine at the Japan Conference

REPORTED BY DOUGLAS G. HARING

Two things stand out about the recent conference of our Japan missionaries, held at Easter time at Karuizawa in order to meet with Secretary J. H. Franklin and President C. S. Shank of the Northern Baptist Convention.

The first was the shadow cast upon the relations of Japan and America by events in Washington during the preceding week. It is heartbreaking for missionaries who have long worked for a better understanding between Japan and the United States and who had been so greatly encouraged by the warm-hearted appreciation the Japanese have shown of American aid in their hour of need, to see that growing friendship for America dealt such a severe blow by the hasty and discourteous action of Congress. None of us fails to see the importance of the issue and the need of more careful regulation of all immigration to America; few of us would not regard the Japanese Ambassador's message as at least unwise; but the Japanese people do not understand those things. All they see is, first, America's generous response to their physical needs in the horrible days last fall, to which the Japanese responded by opening their hearts to America as never before to any foreign nation, and then the action of Congress, naturally incomprehensible to them, declaring Japanese to be undesirable people whose presence in America could not be allowed. Nothing could so effectively halt the rising tide of democracy in Japan and rally the people about the nearly discredited military leaders as the American action did. The people say—"We thought America was our friend—why does she hate us?" No one who loves both countries could be happy during that week.

The second thing before the Conference was the problem of rebuilding and replacing our ruined equipment. The facts put before us show that the estimate made soon after the disaster, putting the Mission's losses at \$500,000, was conservative. At present prices of labor and building material, it will be difficult to replace the lost equipment for that sum, even if no thought of improving the equipment above its former standard be entertained.

We therefore bade good bye to Dr. Franklin, the Shank family, the Axlings and the Tennys with prayers that they would be able to place our situation clearly before people at home, and that hearts would respond to the appeal, so that we might carry on our share of the work of God's Kingdom in Japan. Our special representatives, Dr. C. B. Tenny, Mission Secretary; Dr. William Axling, mainspring of the Tokyo Tabernacle, and Principal Sakata of the Mabie Memorial School, have gone to plead our case with American Baptists. Open your eyes and hear them. Open your hearts and give!

There has been abundant evidence that Baptists throughout the world have remembered their brethren in Japan. Parcels of clothing and supplies have come by the hundreds. The Burma Mission has voted to defer its requests for new property equipment till Japan reconstruction can be provided for. The Society has, with money given for relief, made up many of the major personal losses of missionaries and Japanese workers. Letters of sympathy have come from far and near. Amusing incidents there have been—as when Dr. Holton, our greatest scholar, dug down in the pocket of a suit of clothes sent from home by some good Baptist, and pulled out a plug of tobacco, minus one crescent-shaped bite!

Still the parcels come. But the immediate need for that sort of relief is past, and we hope the good friends will keep their relief parcels for someone who needs them more than we now do. Perhaps next winter when cold weather overtakes the inadequately-housed population of Yokohama and Tokyo, we may make special requests for certain kinds of supplies. The only thing which has not been sent to all burned-out missionaries in generous quantities is books. All of those burned out lost their libraries—and in some few cases individuals have generously provided for purchasing new books. However, especially among the single women who were burned out, there is still a dearth of books. Any individuals who had planned to send further relief supplies might consider sending money to be used to buy books instead. If the books be sent direct, there is the possible waste involved in sending too many copies of one book and none of some other equally desirable—if they can be ordered from this end, that difficulty

can be obviated. Missionaries, being largely denied the stimulation of lectures and personal intercourse which is so important back home, come greatly to depend on books.

Despite the problems which burdened us, the missionaries nevertheless found time to be human and play a little. The social evenings proved that missionaries still retain a lot of that love of clean fun which every human being should possess. Another interesting occasion was the unplanned, spontaneous session of testimony to the kindness and courtesy of the Japanese during the great disaster, every person who had been here at that time bearing eager witness to the courtesies received from high and low alike. All agreed in praising the efficiency of the postal system, which managed to bring order out of chaos in handling mails in a marvelous way. People burned out and moving constantly from place to place nevertheless received the mails regularly and so far as known, no letters have gone astray. One member of the Mission has received his mail in four or five different places, his frequent moving after the disaster being carefully and efficiently checked up by the postal officials. One letter, promptly received, was addressed simply to "Mr. ——, Japan" without city, street or other clue. This despite the destruction of post offices!

Never has interest in religion been so great in Japan as in these days since the earthquake. Never, since the earliest days, have Christian forces faced such opportunities with so little of material equipment. Our stations are not, and with the present force, cannot be all occupied. Our church buildings in East Japan, our finest school plant, our preaching places, have been swept away. In temporary shacks and blackened ruins of our former buildings, we are carrying on. We ask Baptists at home to help carry the load.



MR. C. S. SHANK AND FAMILY AT THE KARUIZAWA CONFERENCE



DR. FRANKLIN AND MR. SHANK AND HIS FAMILY IN CONFERENCE AT KARUIZAWA

#### GRATITUDE OF THE JAPAN MISSION

The Relief Committee of the Japan Mission has opened, sorted, and distributed the contents of over 500 packages of relief supplies sent to the suffering ones in Japan. To this number should be added more which were handled by Dr. and Mrs. R. A. Thomson when the packages first began to arrive. The Committee has written letters of thanks to over 250 friends who sent out these supplies. In the case of the New England District, a large number of people sent their gifts through some one agency. From a small proportion of the packages the tags were entirely gone and the Committee could not tell who sent them. So the Committee and the Mission wish to express, hereby, their heartfelt thanks to one and all of those who contributed so generously to the suffering ones of Japan.

No one will ever know how many people, from missionaries to poor little waifs on the street, have been warmer this last winter because of the kindness of the people at home. We are tempted to mention some things which have especially filled needs, but, if we begin, where shall we end? Everything has found a need awaiting it. Sometimes after the Committee had cleaned up a consignment, they have wondered what they would do with the next when it came; but before the next came—and it was always soon—there were always requests awaiting it. Another remarkable thing is that whenever some one has asked the Committee for some special thing which they needed above others, if it were not already in the hands of the Committee, it came in the next delivery of parcels from the Post Office. As we write, there comes the news of a terrible fire way up in Hachinohei, our northernmost place of work, and of the suffering of our Baptist pastor with that of 15 of the Christian families. At the same time comes another

consignment of relief supplies from America, and they will be sent without delay to help the suffering people there. Most of the supplies have been given away to the missionaries, Japanese, and Russians. A very few have been sold and the proceeds used in other relief work or in Christian work. None have appreciated the things more than the Russians, many of whom, after long struggles, had just gotten a business started before the disaster, when they lost everything but their lives. Packages are still arriving and the warm things are being put away for next winter. Some of the Japanese are saying that next winter, too, will be especially hard for the poor people.

God bless the great-hearted people at home!—*Metta M. Benninghoff, M. M. Carpenter, Gertrude E. Ryder, Japan Mission Relief Committee.*

#### CONDITIONS IN GERMANY

A letter from Dr. J. H. Rushbrooke, received in the early summer and written after a brief visit to Germany, describes conditions in that country as follows: "There is no impenetrable mystery about the position in Germany. Improvement is manifest, and has proceeded steadily since the adoption of the 'Rentenmark.' But prices are higher and the income of the masses lower than in pre-war days. Our churches will in time become once more self-supporting, and our people are determined to make them so as early as possible. Meanwhile, the facts are distressing. Religious workers and institutions are largely crippled and our Baptist brethren are among the hardest hit. It is probably true that there are well-to-do Germans enjoying life in Italian hotels, but this is not the whole truth concerning the German invasion of Italy. Life in Germany is today costly, and in Italy relatively cheap. Many persons of moderate means have crossed the Alps for

economy's sake. Neither the rich person seeking pleasure in Italy, nor the less wealthy seeking cheapness, include so far as I could discover any Baptist pastors or workers."

#### The Annual Eastern Cuban Convention

BY FRED J. PETERS

The annual Eastern Cuban Baptist Convention was held in Ciego de Avila. Early morning devotional meetings began each day at 6 A. M. and a large number of delegates was present every morning for about two hours. On Tuesday night, April 15, Dr. Sabas, pastor of the El Cristo church and professor in the College, spoke earnestly on the need of more pastors and evangelists. Being on the platform with him, I could not let his appeal pass, so invited any young man willing to dedicate himself wholly to the ministry, to come forward. One after another they came until 17 were standing with bowed heads in front of the pulpit. Nothing like it has before happened in Cuba. Their names were inscribed in the minutes, and they were interviewed later by the officers of the Convention, who propose to help pay for their training. The need for more pastors in Cuba is very great and we hope nothing will interrupt the speedy training of these earnest young men.

One afternoon of the Convention, all the delegates with banners flying, paraded from the church, through some of the principal streets to the main plaza, where a great open air meeting was held.

The reports revealed that the year has been the best on record in the history of the mission. The number reported baptized as a result of the revival last winter was 440, with six churches not reporting, one of whom we know to have baptized 35; so that at least 500 have been added to the churches by baptism. The financial report is equally remarkable. Receipts from all sources in Cuban churches last year were \$19,840 and this year \$30,280. This surpasses all former records by more than 50 per cent, and for Cuban churches is a truly remarkable record.

On the last day of the Convention, after the sermon, I extended the invitation and 14 people accepted Christ as their personal Saviour. One of these was an elderly man who had long resisted the gospel, but he came to the platform almost in tears for salvation. A young man in good position came to the platform after the 13 had returned to their seats, and with deep feeling said, "Oh, Mr. Peters, help me to be saved." He was soon rejoicing in Christ. Five young women came forward and dedicated themselves to the Lord for mission work.

During the Convention we learned that the revival meetings in the Baracoa district had resulted in over 100 conversions.

The total of decisions up to the close of the Convention on April 18 is 1,125, for five months of service. *Cuba para Cristo!*



## FROM THE WORLD FIELDS



AT A GLEE CLUB concert given by the boys Academy at Kaying, the girls from the Kwong Yit School assisted and actually stood on the very same platform with the boys at the very same time. In English they sang together, "We've a Story to Tell to the Nations." "Such a thing," says Miss Louise Campbell, "had ne'er been heard or seen in this conservative city before. Our girls did so well and were so sweet and modest in manner that I was awfully proud of them. Teachers and a group of ten students from each of the other High Schools of the city were invited guests."

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MISS FLORENCE RIDGE, for a number of years a nurse at the Baptist Hospital in Puebla, Mexico, has recently taken charge of the new clinic at the Mexican Christian Center in Los Angeles, where her understanding of the Latin language and temperament is of invaluable assistance in the work.

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A NEWLY opened Christian Center among the Italians in Newark, N. J., becomes the 27th in which missionaries of the Woman's Home Mission Society are at work.

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MATHER INDUSTRIAL SCHOOL has its laundry at last! The generosity of interested friends is largely responsible for the fact that washday will no longer be blue Monday for the Negro girls in the school. If enough barrels are sent by Northern friends this winter, shower baths are to be added also.

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FAR AWAY in the Chin Hills of Burma, the native preachers report more of an interest in Christianity than ever before. Missionary J. H. Cope tells of 200 baptisms during the past year, the largest number he has ever had.

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BROOKS HOUSE, in Hammond, Ind., has recently been granted \$5,000 from the Community Chest of the city for further equipment and improvements. This will enable this Christian Center to undertake several new forms of activity and extend its already invaluable ministry to East Hammond.

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FROM THREE AND A HALF to six hours daily is spent at Ntondo, Africa, to treat the ailments of 25 to 40 needy people.

THE WOMAN'S HOME Mission Society is delighted to report that Spelman Seminary, in Atlanta, Georgia, becomes a full Grade A College on June first. Recent generous contributions of the Rockefeller family have made possible a new Chapel and Science Hall for this institution.

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DURING THE LAST four years the church membership in the Suifu district has steadily increased—from 189 in 1920 to 542 in 1923. Seventy-five people were baptized last year.

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KEUKA COLLEGE at Keuka Park, N. Y., has been granted an absolute charter by the Board of Regents of the University of the State of New York. This Baptist institution thus wins full and complete recognition as a standard college.

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THE TREASURER of the Foreign Mission Society recently received a check of \$30.73 from The Asociacion Bautista Oriental, consisting of ten Mexican Baptist churches. The letter is from the treasurer of the society, located at Toluca, Mexico. This is another evidence of co-operation between home and foreign missions.

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MRS. JENNIE B. JOHNSON, by order of her physician, is taking a furlough of one year. Her address is now, Care of Rev. C. H. Heptonstall, Taunggyi, Southern Shan States, Burma.

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REV. J. M. BAKER of Ongole, Guntur District, South India, in writing to a friend, makes this request: "It would do an immense good if we could have a line of various magazines but we do not want to have our friends put to extra expense as it is not necessary for them to come directly from the publishers. Even if they are two or three weeks old they will be just as useful here. The only cost that need be met at home is the cost of postage. These papers are all read after I am through with them by others, and by many Indian people who know English. Rates vary and those sending should be sure of having packages plainly addressed, securely tied, and the proper amount of postage, which on newspapers is usually one cent for two ounces. Pictures and postcards marked 'Printed Matter' go at that rate and are much enjoyed in mission schools, especially by children."

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IT IS REPORTED that the first book sold in the city of Tokyo after the earthquake was a copy of the Bible in Japanese, sold to a working man, who appeared at the door of an improvised bookshop. The earthquake had destroyed every bookshop in the city, and this happened to be one of the first shops to open after the disaster.

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MISSIONARY GEORGE E. BLACKWELL of Burma calls attention to the difficulty of developing self-supporting churches on his field. He writes: "The economic situation here seems almost hopeless. The people slave from 3 o'clock in the morning until 8 at night several months each year for barely enough food to last through the year. Then of course, like all ignorant people, they waste some of that precious food and have none later. The ground is tillable only in small spots in this hilly limestone country, and in those spots it is so dry that it is very hard to work and yields only a scanty crop. No western methods of cultivation would avail here, for the people already use the most intensive methods and there is no more land. The only thing that would help is the introduction of something that would thrive in little spots of soil between rocks on small hilltops. It must yield a crop that is easily shipped, for it must travel five or six days to an outside market. We must develop self-supporting churches, and we cannot have self-supporting churches unless our people have at least a trifle more than enough for bare existence."

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THE STUDENTS of Riverside Academy at Ningpo, East China, raised by subscriptions \$125; by entertainment \$360; and the Alumnae contributed \$1,500. Miss Dora Zimmerman writes that she wants the school to command itself to the Chinese but more than all, she desires that the girls trained in this school shall go out strongly Christian. China needs well equipped Christian women.

MISSIONARY F. W. HARDING of Assam wrote recently: "Mrs. Harding and I plan a short tour up into the center of the hills to Simsanggiri. At the beginning of the year there were only four pupils in the school while today there are 77. We have had to send a second teacher and I have just had a request for a third. A number have been baptized and many are waiting. A headman who had been very much interested in Christianity for two years was baptized this year. The two teachers in the section write that there is a new and strange spirit such as they have never known before. This has all the marks of a most genuine kind of Christianity. And the light has spread. Six other villages near Simsanggiri are asking for schools. These are signs of a great awakening in the center of the hills."

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ALTHOUGH Rev. Francisco Colon has only been in service since January, 1924, he has already become a most popular worker among the Mexican people in Wichita, Kan. On Sunday evening, May 25, he preached in the First Baptist Church there and had the pleasure, for the first time, of administering the ordinance of baptism to two Mexican men.

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THE WOMAN'S HOME MISSION SOCIETY has reopened the kindergarten at Judson Neighborhood House, New York, where a large number of little Italians on the lower West Side now gather daily under the efficient direction of Miss Marion Kimble.

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DR. J. C. KING, missionary in the Belgian Congo for ten years, while studying in Belgium recently, was invited to address the Societe Belge d'Etudes Coloniales upon Protestant Medical Missions. His address was later published by the Society.

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FROM ALL over South India comes the report that people are turning to Christ as never before. Rev. T. V. Witter of Podili wrote while on tour: "At our last camp we had a wonderful night meeting for the Sudras. Literally the whole village gathered to hear our messages and they listened intently to the very end. It seemed as though the Spirit of God was subduing their spirits and convicting them of sin and righteousness and judgment. I am certain that a great day is coming in the not-distant future when the Sudras are going to crowd into the Kingdom of God in large numbers."

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REV. C. L. BROMLEY writes: "I believe that Ningpo is more open to the gospel today than ever before and that we must press forward by word and deed so to present the Christian message that the leaders in thought and action in the city may become Christians."

DR. J. H. RUSHBROOKE, writing concerning the persecution of Baptists in Roumania, says: "The Baptists of Roumania will not fail. The answer to persecution is seen in such a fact as the 2,700 baptisms in 1923. One of the pastors at whom the government has struck hardest himself baptized 280 during the year. But it is for the Baptists of the world and especially of Britain and America, to stand firmly by their brethren, and by the constant pressure of public opinion, to hasten by the blessing of God the day of deliverance."

When the teachers saw the big package of home-made reading charts which the missionaries brought and knew they were to have one each, they all danced for joy. On this trip 23 people were baptized.

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DR. R. C. THOMAS writes enthusiastically about the great revival that has been taking place on the island of Negros in the Philippines. About Christmas time 107 were baptized and early in April more were received, making 287 actually baptized in three months.

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THE FORDSON tractor and plow, given to the Kongo Evangelical Training Institution by the Temple Baptist Church of Minneapolis, is doing much toward helping achieve complete self-maintenance for the student body. A huge field, plowed for the first time, is being planted by the student families to provide food for new students when they arrive. In addition, each senior student leaves a good garden available for the new student who takes his place.

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WHEN REV. AND MRS. G. J. Geis returned to Burma after an absence of eight years for service in the Philippines, they received a warm welcome from everyone. Mr. Geis says: "We had been connected with this mission for 25 years and the absence of eight years could not sever the bonds of love and esteem which bind us. It was a real home-coming. Our fellow Christians in Myitkyina were out in full force to welcome us at the station. Some had come from far-distant hills and large numbers came from nearby villages to express their joy over our return to them. My old friends among the Buddhists, Mohammedans and Hindus in town either come to the bungalow to greet us or come out to shake hands as I pass through the bazaar. The work has made wonderful progress during the past eight years."

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A NEW high power wireless station is being constructed in Bruges, Belgium, which when completed will make possible direct communication between Belgium and its great Belgian Congo Colony. King Albert laid the corner stone.

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MISSIONARIES at Vanga, Belgian Congo, report that they are in the midst of a quiet revival, especially apparent in nearby villages. For months the people have been coming with great bundles of fetishes for the missionaries to destroy.

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THE GIRLS in the Sgaw Karen High School in Bassein, Burma, took prize after prize at the Needlework Exhibition. The school also won both the boys' and girls' shield at the Bassein Inter-school Sports Contest.

MISSIONARY WILLIAM M. YOUNG of Mong Lem in China, just across the Burma border, reports that during the past year the Christians on his field built more than 30 chapels and a number of houses for teachers.

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THERE ARE 65,000 people living on the Moanza field, and among them 55 schools. On a recent trip missionaries found that the entire equipment of these schools consisted of only about 15 reading charts, a few patched up first readers, a few New Testaments in Kikongo and a few slates.

## Among Other Denominations

THE Y. M. C. A. has formally transferred its headquarters in Poland from American to Polish administration. Only 5 years ago Y. M. C. A. work was introduced in Poland as a welfare service for the Polish army. The formal transfer means that the Y. M. C. A. is now established in Poland under Polish leadership and begins its new status with about 7,500 members in 17 different cities.

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THE LUTHERAN CHURCH is greatly concerned over the decline in church attendance at the Sunday evening services. An article in the April issue of the *Walther League Messenger* discusses the results of a church attendance census, when 362 churches were included, of which only 98 had evening services. Of the census Sunday the total attendance at the evening service was 7,978, or an average of 81 for the 98 churches.

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THE FOREIGN MISSION BOARD of the Episcopal Church received an official communication from the Japan Government, requesting that the St. Luke's Hospital, which for 20 years had been one of the outstanding Episcopal institutions in Tokyo, and had been destroyed in the earthquake, be rebuilt as speedily as possible. In closing its communication the Governor said: "The needs of our suffering people are very great and the sooner you open your doors to receive them the deeper will be their gratitude."

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THE UNION CHURCH in the Panama Canal Zone includes representatives of 10 denominations, gathered in 4 congregations, all working faithfully and harmoniously together. Congregationalists, Presbyterians and Methodists have helped to finance this work, which now involves a budget of more than \$16,000 a year. The church supports a missionary in the interior of Panama. Last year more than 30,000 visitors stopped in the Canal Zone, many of whom together with the American population and the military establishment were benefited by the ministry of this church.

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THE PRESBYTERIAN HOSPITAL in Hunan, China, for nearly two months found itself in the very center of civil war in that section of China. The mission buildings were often hit by bullets and shells and throughout the entire period the men's wards in the hospital were filled with sick and wounded. Many had to be accommodated in the women's wards as well as in the chapel and on the verandas.

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NEGRO BAPTISTS in the United States evidently believe in giving publicity to

missionary contributions. The March issue of their paper, *The Mission Herald*, publishes 28 pages of contributors giving names and churches and the gifts received from each.

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THE RECONSTRUCTION schedule for the Episcopal Mission in Japan involves a total of \$3,000,000, based on carefully prepared estimates furnished by missionaries. This includes the rebuilding of 8 churches and repairs of several others, reconstruction of a university, a middle school and a woman's school and several primary schools, 7 residences for missionaries and miscellaneous items. In the total \$1,000,000 is set aside for the reconstruction of the St. Luke's Hospital. The Episcopal Church is making heroic efforts to finance this reconstruction program.

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THE PRESBYTERIANS have consolidated their two woman's magazines formerly known as *The Home Mission Monthly* and *Women's Work* into one new magazine, known as *Women and Missions*. The first issue appeared in April.

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THE NATIONAL BAPTIST Convention (colored) set aside Sunday, May 11, as Morris Memorial Day, for securing contributions in order to create a permanent memorial fund in memory of their late President, Dr. E. C. Morris.

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DURING THE YEAR 1923 the Society for the Propagation of the Gospel (Episcopal) appointed 26 new missionaries, of whom 10 were laymen. During the same year 25 women missionaries were appointed, of whom 6 were doctors, 5 nurses, 7 preachers and 7 evangelistic workers.

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THE SOUTHERN Presbyterian Church in the United States now maintains 9 missions in the non-Christian world, 3 in Brazil, 2 in China and 1 each in Africa, Japan, Korea and Mexico. There are 54 stations and 510 men and women are in service. These are assisted by 3,700 natives. The medical work includes 39 hospitals and 21 dispensaries but the medical staff has been somewhat depleted as there are now only 19 medical missionaries and 16 nurses under appointment.

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THE UNITED CHRISTIAN Missionary Society has set before the Disciples of Christ 10 challenging goals for the new missionary year. These include the organization of stewardship study classes, the raising of the annual per capita gift to missions from \$2.95 to \$5.00, the securing of \$250,000 written in legacies, the

realization of the Golden Jubilee aims by September 30, a budget system and a thorough every member canvass in all the churches as well as other objectives.

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A TEN DAY financial campaign among the churches of the Disciples of Christ in Cleveland resulted in securing of more than \$110,000 for a new building for the Cleveland Christian Home for Children.

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OF THE SUM remaining in the Chinese Famine Fund contributed by the American people at the time of the China famine three years ago, about \$900,000 has been appropriated as endowments to two union missionary institutions, the University at Nanking and at Peking. This fund will be used to prevent future famines.

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THE LUTHERAN CHURCH reports encouraging progress in its China fields. Three new stations have recently been opened on the Yangtse River. New property for enlargement of activities has been secured at other stations, and at Shinanfu medical work is to be undertaken with the arrival of a new physician.

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FOR THE FISCAL YEAR ending December 31, 1923, the Foreign Mission Board of the United Free Church of Scotland (Presbyterian), reported a total income of £119,475 and total expenditures of £127,879, leaving a deficit of £8,403. By drawing heavily upon the reserve account and through the settlement of a legacy this deficit was reduced to £705. The Board considers this an extremely gratifying showing, in view of the unemployment and depression which prevailed throughout Scotland during the year.

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THE ROMAN Catholic Church, at the end of the year 1922, had in Belgian Congo 520 priests, 251 brothers and 294 nuns. The presence of this aggressive missionary force accentuates the problem of bringing evangelistic Christianity into a land under the influence of paganism.

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THE TREASURER of the Foreign Mission Board of the Southern Baptist Convention reported, on January 1, receipts for the first eight months of the fiscal year as \$666,057.06. This compares with \$578,627.10, reported for a similar period of the preceding year, thus showing a substantial increase.

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THE LATE EX-PRESIDENT Woodrow Wilson had been a ruling elder in the Presbyterian church for about 25 years, and had held many offices of importance and trust in the service of the Church, which was his own and that of his ancestors for generations back.

## News and Notes from the Missionary Societies



### The Excellency of Christ

"He is a path, if any be misled;  
He is a robe, if any naked be;  
If any chance to hunger, he is bread;  
If any be a bondman, he is free;  
If any be but weak, how strong is he!  
To dead men life he is, to sick men health;  
To blind men sight, and to the needy  
wealth;  
A pleasure without loss, a treasure without stealth."  
—*Giles Fletcher* in "The World's Great Religious Poetry."

### NEWS FROM BASSEIN

Our school year, with 350 girls in the dormitory, had hardly started when cholera broke out, taking one of our high school seniors and a little fellow in the first grade. Then came news of the great floods north of us—dams breaking in first one wide breach and then another; the country under water to a depth of 20 or 30 feet in places; people starving, clinging to thatched roofs or to the tops of trees. One of our girls lived in the flooded area, but word came through that she was safe. Though the loss of life was not great, thousands of people were made homeless and thousands of acres were lost to cultivation. A short evangelistic trip was taken a week-end before Christmas to the Sgaws and another in January with the Pwos. On the Sgaw trip we had two launches and took the band and choir with us. After leaving the boat we tramped across the paddy fields for miles, visiting different heathen villages. At the close of one day we had a baptism at the river bank just before we went on board our launch. One man who would not confess Christ last year was ready at our very first service. We hope that next year

his wife will join him and thus they may be a powerful influence for good in their heathen village. In another place one of our faithful workers has gathered together a choir of young girls who are eager to become Christians, but are bitterly opposed by their Buddhist mothers.—*Clara B. Tingley*, Bassein, Burma.

### Visiting the Outposts

BY EDNA ODEN

Accompanied by Maggie, my native assistant in the girls' work, I left Ntondo (Africa) on the steamer "Moninga" (Friend) for our first evangelistic journey to the outposts around the lake. With us were the two boys for the steamer and three personal boys. As there were no up to date hotels in which to stay, we had camp cots, bedding, tent, food, cooking utensils and two trunks with us.

The first place of call was Motaka. Here is a nice mud building with a large room for school and church and two rooms for the visiting missionary. We made this our headquarters for three days, visiting a village each day and returning there for the night. As we gathered for worship in the evening, I could not but thank God for the wonderful transformation that has taken place among these people. Less than 30 years ago, 50 native soldiers were killed and 2 white men, one of whom was eaten at this village. We spent Sunday at Nkoho. There was a great deal of interest shown in the work. Services were well attended. In the afternoon, while on our way to a near by village I almost stepped on a python. He was killed by the boys and later carried home to be cooked and eaten. What a feast!

A hearty welcome was given us at Ngange. The husband of one of the school girls who was married at Christmas was the teacher. Their home was clean and comfortable. As we were only an hour's run from Ntondo, the steamer went home to get some food. We had been away less than a week but the remaining loaf of bread was moldy. It was

beautifully decorated with long, green threads. Eggs, good and bad, chickens, also food for the boys were given to us.

The following morning the steamer returned and in a short time we were on our way to the next outpost. The teacher and some 30 children were on the beach to welcome us, singing, "God be with you till we meet again." Rather an amusing hymn of welcome. There is a vast difference in the people, homes and general appearance of the next place. You may wonder why. The answer is this, the majority of the people are Christians. Word had reached us that there were 5 cases at Gombe and as we were only 35 miles away the boat had been sent to get them. When they returned the next day, they not only had the cases but a large sack of mail and I found the bulk of it was for me.

There were only a few Christians at Ngelo but they and many of the non-Christians were at the beach to greet us. The teacher was ill at Tondo. The tent was put up with the aid of some of the natives who marvelled that a house could be built so quickly. Two heathen men came and asked if their teacher was not going to return to them. They said: "He is a good man, we want him to stay with us." We had had a strenuous day so retired early but alas, there was no sleep. A terrific windstorm made us fear the tent would blow down, so we went to a house and there the rain poured in upon us. At last upon an invitation given us by the chief's son we spent the night in his father's house that was just being built. There was plenty of room for our beds so we were satisfied. Even then there was little sleep as the goats kept running about all night and now and then came to scratch their backs against the walls of the house.

In crossing to Ikoko the lake was rough. The boys, however, tried to comfort us by singing, "Master the tempest is raging"; "My anchor holds"; and "A shelter in the time of storm." Sunday at Ikoko was



THE AMERICANIZATION CORNER AND A SECTION OF THE BURMA EXHIBIT AT MILWAUKEE

a happy day. The chapel was packed inside and out. The trip up the creek in a canoe to Bokote the next day was a pleasant one. I was especially interested in the monkeys. How different from seeing them in a zoo. It was necessary for us to have our mosquito nets not because of mosquitoes but tsetse flies. Many houses were vacant and when we inquired what was the reason we were told that the majority of the people had died of sleeping sickness.

A service was held in every place that we visited. As we talked to the people special emphasis was placed on the responsibility parents have toward their own children. We then told of the opportunity they have of sending their girls to the Mission to be taught. The samples of girls' dresses, raffia baskets, fancy work and boys' shirts that we had with us were of much interest to the people.

We left Ikoko 7:30 A. M. As the lake was calm we hoped to be at Tondo in a short time. Little did we realize what was ahead of us. In less than an hour's time a storm arose and the waves were dashing into the boat. We went to a nearby island hoping that the storm would soon cease. But after seven hours' waiting it was just as bad as ever. Fearing the darkness that would soon be coming we decided to go to a nearby State Post and from there walk home. We sent the steamer ahead. The Administrator saw us and sent a soldier to escort us through the forest. Just as we reached the next village, having walked for two hours, we heard the steamer's whistle. It had come to take us across the bay to Tondo, ten minutes' run. We were tired but glad to be back to our friends again. Our journey had been very pleasant, interesting and profitable.

#### OUR JUBILEE GUEST IN ACTIVE SERVICE

I have wanted to write about Khanto Bala Rai because I know you and many others would want to know. In the first place she fits into her home and home town and Indian ways. She also fits with our ways and into our discussions and viewpoints, since she has been to America, but she takes pains not to place herself in our class in contrast to the Indians. She makes herself one with her own people. She has taken the secretaryship of the school and has really done great things. It was her idea to move the school to the bungalow where we now have it, and with the library money and many books which she received while in America, she has fixed up a very nice Reading Room. She is very systematic and strict. She can diagnose the situation or the faults of the teachers and the work in a very keen way. She has a nice way with the teachers and pupils, so they all like her. I should say none could ever doubt that her experience in America had been very worth while and our Board had done great good in taking her there. We have opened two classes

of High School and have 10 girls enrolled, although not all are quite up to the work. We need money, oh, how we need it, but without a great amount, we are getting along rather well. Khanto and I both teach in these High School classes and we have one other teacher for them. Khanto's heart is in the work and we are thankful for her and for what she is doing.

—Ruth Daniels, Midnapore, Bengal-Orissa.

Secretary as guide. If we can tie quilts for the Master can't we make calls for Him? After a satisfactory talk with a fine Hungarian woman who confessed that though she had lived in the house two years she didn't know any of her neighbors, the Secretary said, "Let's call on the woman above the store."

A glance at the little woman who opened the door disclosed at once an American home. The Secretary's hopes dropped, for she felt there was nothing to accomplish there. Then, as they turned to go, came this thought. Why discriminate against Americans? Is there no way we can serve them? "Does your little girl go to Sunday school?" the worker asked. "We came from the church across the street and if she doesn't go to any other school we'd be glad to have her come to ours."

"She'd like to come," was the quick reply. "Last Sunday she stood at the window and cried. But I couldn't dress up and take her and I didn't want her to go alone. She's been talking about it for weeks and wanting to go." So at once arrangements were made to call for the little girl the next Sunday and when the callers left her face was aglow with happiness.

"Wouldn't you and your husband like to come sometime?" was the parting question from the Secretary. "We've been talking about it. We'll surely come over sometime now, if you want us."

"Be neighborly" is the principle of the Christian Americanization Department even if your neighbors are Americans.

#### WHAT TO ORDER

Where is the housewife who has not been heard to wail disconsolately on occasions, "What shall I order for dinner?" Frequently she finds her counterpart in the much burdened program builder who cries in despair, "What shall I plan to interest folks this time?" Here are a few helps for such distracted chairmen of program committees. These suggested pieces of new literature are rich in program material, and inspiration for weary minds is certainly lurking in the attractively printed pages.

*In Every Home* will not only furnish you with an abundance of meaty information about the organization and work of the Woman's Home Mission Society, but will serve to delight the eye as well. It is the first piece of Golden Anniversary literature and must be ordered sparingly in order to conserve the supply. There are plenty on hand to meet the needs of every one if they are not wasted and thrown about. The leaflet is beautifully artistic and you will want to have it in your home. It is free.

*Echoes-Tidings*, the official organ of the Golden Anniversary celebration, will be published quarterly from now until 1927, the actual 50th birthday year. The first issue came out in time for the Convention but a few copies are still available for those

## TIDINGS

#### AN EPISODE IN AMERICANIZATION

This incident occurred in the home of a woman whose small son has a youthful Armenian neighbor. One morning the doorbell rang frantically. The mother faced a little girl with flashing, tear-filled eyes.

"Jimmie called me what I am," she snapped, "and I don't think it's nice!"

"Neither do I," said Jimmie's mother.

"The next time he calls you an Armenian, you just call him a little Swede."

In about ten minutes there was a roar from the back-yard and in came Jimmy, mad as a hornet. "I ain't a Swede," he yelled.

"Yes, you are," said his mother. "Daddy was born in Sweden and that makes you a little Swede."

"Well anyway she has no business to tell me so, and I ain't! I just won't be!" yelled Jimmie.

"But you called her an Armenian. One is just as fair as the other."

Jimmie burst into a wail and threw himself down on the kitchen floor in utter despair. "If I ain't an American I jus' want to die," he sobbed. "I jus' got to be an American!"

His mother got him to his feet and let in some light on his gloom. "Now see here, Jimmie," she said. "Your father was born in Sweden and that makes you a little Swede. Martha's father was born in Armenia and that makes her a little Armenian. But you were both born in America and that makes you both little Americans. Now are you going to call anyone a name again?"

Jimmie was already on his way out the back door. "Nope, I'm just goin' to tell Martha she's an American, too."

#### WHY DISCRIMINATE?

A group of women were quilting in the basement of a small Baptist church. As they busied their hands they were talking with the Americanization Secretary. "Are there any foreigners near here?" she asked. "Yes, across the street is one family and down on the next corner above the grocery is another. I think they're foreigners."

So one of the good women was enticed from the quilt to cross the street with the



LILLIAN BARRITT



GRACE CISCO



EDNA CLINGAN



AMY B. COE



FRANCES CROZIER



THELMA CUSHING

who missed them there. It would be a good idea to keep your file of these little newspapers complete for the three-year period. A new issue comes in with the fall for use in your opening missionary meeting after vacation. Copies are supplied without cost.

*Ocean to Ocean Programs* are out and will help you to put *From Ocean to Ocean* itself into practical and immediate use. Both are better than ever this year. The bound volume of missionary letters, attractively illustrated, costs only 25 cents (send it in stamps if you wish), while the programs are free to purchasers of the book.

#### AMERICAN "SEÑORITAS"

It is the custom of students in the Spanish classes of the Baptist Missionary Training School, Chicago, to entertain the Mexicans from the practice fields where they do work with a Spanish fiesta. This year the girls gave several short plays, characteristic of Spanish life, and also learned a number of native serenades and popular songs with which to delight the hearts of their guests. The audience understood every word and enjoyed meeting the "señoritas" in their school. They have grown very fond of them after seeing them several times a week at the Mexican camp of the Santa Fe railroad and among the large nucleus group of South Chicago. The students find these people very appreciative, especially at the Santa Fe center where the whole camp seems to be waking up in response to the newly opened kindergarten and industrial school. A most interesting thesis has been worked out by one of the Training School seniors as a result of her personal experiences with these people. It has done much to help the other students understand the psychology of the Mexican. Another student has translated a score of badly-needed kindergarten stories for use with the children. In their class-room work the girls learn to conduct Sunday school sessions entirely in Spanish, one pupil conducting and outlining the lesson while the rest notice and comment on mistakes in construction or

pronunciation. Is it any wonder that the graduates of these courses are proficient and at home in the work of their new fields?

#### OUR NEW MISSIONARIES

Here are our newest possessions of which we are justly proud. Twelve new missionaries, a shining even dozen of new stars for our missionary sky! And if you were fortunate enough to have been present at the Northern Baptist Convention the evening they were introduced to the audience, you will agree that Baptists have reason to rejoice. Their names and appointments follow: Lillian Barritt, children's worker at Brooks House, Hammond, Ind.; Mrs. Grace Cisco, missionary in the Negro Christian Center, Detroit; Edna Clingan, missionary, Ponce, Porto Rico; Thelma Cushing, missionary, Mexican Christian Center, Los Angeles; Fern Lyle, missionary among foreign-speaking people, Minneapolis; Dorothy Wade, children's worker in the Italian Christian Center, Newark, N. J.; Frieda Wiebe, missionary, Katherine House, Indiana Harbor, Ind.; Clara Pervall, missionary, Negro Christian Center, Cleveland; Angelina Larrosa, missionary, Puerto de Tierra, Porto Rico; Josefa Franquiz, missionary, Porto Rico; Amy Coe, teacher in Chinese Baptist Mission, San Francisco; Frances Crozier, kindergarten at Bethel Neighborhood House, Kansas City, Kan. Miss Larrosa and Miss Franquiz are the cause of special rejoicing for they represent the results of our missionary training endeavors in Porto Rico, the two girls being the first graduates of our fine Villa Roble in Puerto de Tierra, Porto Rico.

#### NEW BOOKMARKS

Have you seen the new bookmarks? They are so good-looking and withal so useful—to say nothing of being unusual—that you will surely want one. They are free, they are for use with the new home mission study books, they have to do with Christian Americanization as Baptists are practising it today, and they would make attractive remembrances for those whom you may wish to interest in this work.

#### PUTTING THE THEORY TO THE TEST

Was it not Tolstoy who told the story of the Russian noblewoman who shed many bitter tears in the warm security of the theater because of the fate of a poor, neglected orphan freezing to death in the snow? Meantime her own coachman had been left outside to suffer the furious onslaught of a Petrograd winter storm, mounted on top of her ladyship's carriage; and never once did she think of him! Any emotion which we feel intensely but do not put into action is dangerous to our own highest development. It tends to tear down, to destroy, to make us insincere and disloyal. And so, when you take up the new study-books this year, when you find yourself thrilled and stirred to the challenge they utter in behalf of the stranger in our midst, don't be satisfied just to put the book down and *do* nothing about it. Remember that Baptists have one of the most finely organized and efficient Christian Americanization agencies in the country at work. Learn more about our Department, operated under the Woman's Home Mission Society; read up on it, give programs on Christian Americanization in your church, and best of all enlist yourself as a volunteer worker to call on the new Americans in *your* community. You can help them adjust themselves to the strange new problems of a new land, you can teach them its language, you can be a friend to the busy little mother and you can even lead them to your church and to God. This is the banner year for Christian Americanization. Sail in with other Baptist women and show that you can put theories to the test and not find them wanting. For information send to any of the Literature Bureaus for "Knock at the Door" which tells you in a simple, easy way exactly how to go about calling in the new home; and also for "The Christian Americanization Chairman at Work" in which you may find definite instructions for practical work. And finally, write to Miss Alice W. S. Brimson, 2969 Vernon Avenue, Chicago, for any needed help or suggestions.



FERN LYLE



CLARA PERVALL



JOSEFA FRANQUIZ ANGELINA LARROSA



DOROTHY WADE



FRIEDA WIEBE

## FROM THE FAR LANDS

### AN UNKNOWN DONOR'S GIFT

Some time ago an unknown donor presented to the Foreign Mission Society a box of surgical instruments such as are used by eye specialists in treating the human eye. This was to be sent to one of the fields of the Society for use by a medical missionary. The case was forwarded to West China and Dr. Joseph Taylor writes that the instruments were given to the Briton Corlies Hospital at Yachow. He states further: "I can think of no place within the area of our Mission where that gift will be of more service. As you know Yachow is out among the mountains on the way to Tibet and is four days' journey from Chengtu and the same distance from Kiating. Our mission hospital is the only one west of Chengtu until one reaches far-away Batang, some thirty days' journey nearer to Tibet. A doctor in Yachow needs to be well equipped with all manner of medical and surgical outfit, for he never knows just when he will be called upon to save a life or someone's eyesight. I remember Dr. Corlies being called off on an eight days' journey to attend to the eye of a French engineer. May I ask you to assure the donor of this case of instruments of the gratitude of our whole Mission and of the delight of Dr. Crook, our physician at Yachow, in securing them."

### A NEW OXENMOBILE IN BENGAL-ORISSA

Dr. H. R. Murphy has found a new way to tour in his large field. Last fall he built an oxenmobile on an old Maxwell chassis. It has a board ceiling to protect from the sun, is enclosed with wire screen to keep out snakes and mosquitoes and is furnished with two folding beds, a kitchenette, dining table and all modern conveniences. Dr. and Mrs. Murphy spent two months in it last cold season and he writes enthusiastically: "It was great and believe me, I never experienced anything like it before in India. We began with a prayer meeting for the workers at camp. The people from outside became interested and started inviting us to their homes to hold prayer meetings. They invited their neighbors and all joined with a spirit of devotion and worship that would shame many a prayer meeting I have attended at home. As soon as the rains begin we plan to be off again for the Santal country. It has always been thought unsafe to attempt touring or camping in the rains but with the new arrangement I think we will be quite as well off as at home." Dr. Murphy surely needs something to lighten his burden for he is carrying very heavy responsibilities. In addition to being treasurer, medical

supervisor and missionary in charge of the Midnapore station and Bible school, he has the oversight of the 87 village schools, the evangelistic work of the Midnapore field and the evangelistic work of the Santal field west and south of the Cassaye River.

### DR. J. M. FOSTER

#### AN APPRECIATION BY A. F. GROESBECK

Dr. J. M. Foster died at his home in Buffalo on May 9th. He returned from China on furlough three years ago, a broken man. For the three years he fought a losing fight against the disease that was sapping his strength, while the cause to which he had given his life went triumphantly on. The funeral services were held in Buffalo and the body was taken to Waterville, Maine, for burial. Here a memorial service was held at Colby College of which Dr. Foster was a graduate and from which he had received his honorary degree of Doctor of Divinity.

Dr. Foster was born in Portland and came to Waterville when his father assumed the chair of Greek in Colby College. He was graduated from the college in 1877 and for a time engaged in business at New Britain, Conn. Here he received the practical business training which served him so well in later years in China. He entered Newton Theological Seminary in 1884, graduated three years later, and immediately received appointment as a missionary of the American Baptist Foreign Mission Society to Swatow, China. He served the Mission in various capacities, as treasurer, teacher, President of the Theological Seminary, but in it all and above all, he was a genuine Apostle of the American churches to the Chinese.

He had the grace, the suavity, the sympathy, the understanding of the Chinese which always made him welcome among

the non-Christian friends and foes of the Mission as well as popular among the Christians. Other missionaries have made their contribution to the development of the Mission along other lines. To Dr. Foster was given the honor of being the pioneer in creating that mutual understanding between the Mission and its churches and the non-Christian peoples among whom they live, which has grown into mutual esteem and cooperation.

He was one of the few members of the Mission who remained on the field during the Boxer Uprising. All the Mission property in one whole county was looted and destroyed. Most of the converts and many of their sympathizers were despoiled. For days, when the sun arose, we wondered if this might not be the last time we would see it rise: when it went down at night behind the western hills, we often asked each other, "Shall we see it rise again?" The trouble did not spread. Settlement directly with the Chinese authorities for all Mission losses was effected. Both the prevention of further trouble and the amicable settlement were very largely the result of Dr. Foster's acquaintance and popularity with the military authorities and literati of the region. In all the negotiations he never met a rebuff nor were he and his demands ever the occasion of ill-feeling and hatred. He was so gracious and fair, so kind and considerate, and yet so wise as to inspire respect, that the Chinese felt neither humiliation nor anger. I really think they felt honored in doing the right thing because of their respect for the man with whom they were dealing. Any Mission and any Board is honored above the power of language to express in having men like Dr. Foster to meet the emergencies of crises like these. His service during the Boxer Uprising alone, measured by standards of value of any sort, made his life most worth while.



THE MURPHY OXENMOBILE AT A VILLAGE SCHOOL

The work Dr. Foster began to do will be carried on by his children. Two children are already on the task, his daughter Anna at the Kaying Girls' School, his son John in the Yale Mission Medical College, Changsha. Another son has already applied for appointment and another daughter is a Student Volunteer. Still another son and daughter will make their contribution to the Kingdom in America. Mrs. Foster who gave many years of service to China now lives in Buffalo. Her sorrow is mingled with great joy that so many of her children can give themselves to the same cause for which Dr. Foster, in a sense known only to his most intimate friends, actually laid down his life.

#### OVER 6,000 BAPTIZED IN MONG LEM

In Mong Lem, 25 miles across the Chinese border from Burma, the great mass movement toward Christianity continues. There the pioneer missionary, Rev. W. M. Young, with his two sons, is doing heroic work. Recently he returned from a 67 day tour, one of the most strenuous he has ever made. Over 1,400 were baptized. Mr. Young writes: "We might have baptized several thousand more but the entire section wanted to come in together and I could not give the time and we did not have the needed workers to train the converts so we decided it would be best to station some workers there and wait until after the rains before we baptized the believers. The present tour brings the total of baptisms to considerably over 6,000 in the 27 months since my return after Mrs. Young's death. I most sincerely hope the outcome of the financial year will be encouraging enough to permit some advances in work. We hope and pray that the churches will rally on the home stretch and the five years close in a way to give inspiration and hope for the future."

#### CHINESE CHRISTIAN DOCTOR SUCCEEDS

The Chinese Christian doctor in Ungkung recently amazed the people by "fixing" a patient's jaw after the blacksmith and a pugilist had failed. Missionary George W. Lewis gives the following account of the story: "Our doctor told of a recent call for his services that had come from a wealthy man in a village a few miles from Ungkung. This patient had somehow dislocated his jaw and did not know how to get it back into place. First a blacksmith had been sent for and he had done his best with the refractory jaw—all in vain. When he had failed, a pugilist had been called in who massaged so vigorously that he rubbed a patch of skin off the face of the sufferer. Still the stubborn jaw remained out of place. Finally our doctor was sent for. Now it would make the story more amusing if you could see what a little mite of a man Dr. Gou is. He put his fingers into the mouth of the patient and with the sort of twist that had been taught him in medical

school, the jaw snapped into place. The spectators, of whom there were probably many, must have thought that it was wonderful to accomplish what the brawn of the blacksmith and the pugilist had failed to do."

versity, Virginia; Bishop College, Texas; and Bacone College, Oklahoma.

The appointment of Dr. Smith is the culmination of the effort to combine several departments in the interest of simplicity, economy, and the lessening of the overhead expenses of the Society. In 1922, on the resignation of Dr. Harlan as Secretary of Social Service and Rural Community Work, the care of these departments was divided between the Department of City and Foreign-Speaking Missions and the Department of English-Speaking and Indian Missions. When the Board was reminded by Dr. Barnes that at the age of 70 he will automatically retire on November 1 under the by-laws of the Board, and in view of the resignation of Dr. Brooks to accept the pastorate of the Englewood Church, Chicago, on January 1, the Board laid upon the Executive Committee the burden of studying the whole matter of reorganization. This led to the election of Dr. Smith as Secretary of Missions. His department combines the former departments of Evangelism, Latin-American Missions, City and Foreign-Speaking Missions and, after the retirement of Dr. Barnes, the Department of English-Speaking and Indian Missions. Dr. Smith will also have in his department that part of Social Service work which had been cared for by Dr. Brooks, and after November 1 the Rural Life and Social Service Work which has been cared for by Dr. Barnes. Dr. Smith's department, therefore, will be a combination of what two years ago were five departments. The responsibility for the work formerly covered by several departments will be carried, as formerly, by two superintendents, Rev. C. S. Detweiler in Latin North America, and Dr. H. F. Stilwell in Evangelism, and by five directors, Dr. Bruce Kinney in Indian work, Rev. E. R. Brown in Mexican work, Rev. J. M. Hestenes in Christian Center work, Dr. C. R. Shepherd in Chinese work, and Rev. Theodore Fieldbrave in Hindu work.—Charles L. White, Executive Secretary, The American Baptist Home Mission Society.



FRANK A. SMITH, D.D.

Dr. Smith was ordained in Brooklyn, and has held the pastorates of the First Baptist Church, Somerville, First Baptist Church, Haddonfield, and Central Baptist Church, Elizabeth, N. J. During these years he has been a careful student of the Convention work in New Jersey, secretary of the Board of Education of the New Jersey Convention, and a member of the Board of the Home Mission Society, serving as chairman of the Committee of Education. He has been from its establishment president of the Board of the International Baptist Seminary, and for many years has been a trustee of Crozer Theological Seminary, Pennsylvania; Peddie Institute, New Jersey; Hartshorn Memorial School, Virginia; Union Uni-

#### Where No One Is Turned Away

BY FLORENCE E. RIDGE, R. N., OF HOSPITAL LATINO-AMERICANO, PUEBLA, MEXICO

Senora B., so young, sick and helpless, came to us after her husband had not been heard from for months. Her mother said, "She has been suffering for a long time, we have pawned our little all to buy medicine for her, but they say she needs an operation and we have come to you as we have been told of the doctor's skill and your kindness to the poor." The mute appeal of suffering from the sick girl, the abject poverty and need of the family made further words needless. Deft hands soon had her clean and in a white bed. An hour or so later she was taken to the operating room. A long and serious oper-

ation was followed by days of watching, during which the poor old mother hung around with a hungry half-despairing look in her eyes. For mother hearts are the same everywhere whether covered by satin or rags.

Two months later—what a change! Almost pretty she looked, as with health restored and plainly but neatly dressed, she bade us goodbye. With tears of joy and gratitude in her eyes she said in the quaint but polite way of the country, "I am at your orders and may God repay you the debt I never can. *Adios.*"

Here day by day rich and poor meet. The object of each the same, *health*. No one is turned away without the treatment or medicine needed. It is hard to give exact statistical figures here, but at least seven or eight thousand during this past year have been treated, a large proportion being charity cases. These come from all parts of the state and many from adjoining ones.

Personal talks and distribution of literature by our Bible woman, Carolina Galina, is as much a part of our daily work among the patients as the giving of medicine to them is. Thus the seed is sown in many hearts and carried to different parts of the state and we hear of results.

Among the patients the gospel is presented in different ways: The personal touch and gospel truths spoken by our nurses as the minister to physical need; a short, informal gospel service held every Sunday afternoon in the various wards; Sunday school classes in the lower patio that divides the two male wards. Our family altar at seven with nurses and help has been a means of uplift and blessing. The hymn of praise is heard all over the building. One of our last graduates said: "This service has been such a help to me and I miss it more than anything else." Friends can help us in this department of our work among patients and visitors by sending us gospel literature in Spanish, as the demand is greater than our supply.

The Training School has developed. Perhaps there is no department of our work in which we feel so well repaid as this. It has cost to start and bring this school up to the efficiency it has today. Work, prayers, many a heartache, incessant watchfulness, teaching, telling, showing over and over again, "line upon line, precept upon precept," for the material was crude and in some cases seemed impossible. But the God of all grace has been with us and them, and we rejoice in having sent out eight graduates in active service. We feel they will represent in a larger circle what this hospital stands for and that through them our work will be duplicated over and over.

#### FLOOD CONDITIONS IN OUR INDIAN MISSIONS

I have just returned from a hasty trip to Lodge Grass and Crow Agency made necessary because of the flood conditions.

The Indians there passed through the worst flood that they have ever known in twenty years. Twice before there was an ice gorge in the Little Big Horn River which flooded them but nothing like the damage was done that has now come. This was a flood from high water in the Lodge Grass creek which overflowed its



REV. H. J. FIRST, OLDEST DELEGATE TO THE MILWAUKEE CONVENTION

banks and went in new channels right across their home. The flood soaked the dirt out from under the foundation, washed the dirt into the cellar and then the stone foundation just dropped down into the cellar for several feet. The banks all around the cellar have been washed down, the sills have sunk and the floors are uneven and must be jacked up. The chimneys are rocking on their foundations.

Big floods usually occur about one month later. This year the snow in the Big Horn and Wolf Mountains was deeper than ever known before. A forest ranger in the Wolf Mountains measured the snow fall during the winter there as 92 inches on the level. There have been several heavy snows since. There were three inches of wet snow at Lodge Grass while I was there Easter morning.

Despite fearful roads, bad weather and snow all winter, Easter was a great day among our Indians. In the morning we had at Lodge Grass by count 141 at Sunday school. Many more came in for a big dinner. I preached in the afternoon to a full house. It is estimated that not fewer than 175 different Indians were present at all three functions and some think 200. The most significant thing, however, was this that for the first time on a similar day the heathen Indians of their own accord abandoned any attempt to have a competitive service and came to our services and dinner. Everything went off so finely that we hope we can continue this spirit to other days. There were 145 people at the Crow Agency service that evening.—*Bruce Kinney.*

#### COMMENCEMENT AT SPELMAN COLLEGE

"Commencement week! Is it possible?" was the general acclamation heard on the campus of Spelman Seminary. The winter had been unusually mild, the spring unusually cool; the days had passed very rapidly; suddenly faculty and students were realizing the approaching close of another year.

On the afternoon of May 18, faculty, graduating classes, student body, and interested relatives and friends gathered in Howe Memorial Chapel for the Commencement Sermon preached by Rev. P. J. Bryant, D.D., of Atlanta. Dr. Bryant's address to these young women about to leave school was an exposition of Ezekiel's vision—eloquent, impressive, convincing. Truths not to be forgotten were emphatically presented. "An inspirational and practical vision of God is indispensable to service." "Every one who begins a career, begins it with the consciousness of a vision of God." "One cannot magnify the intricacies of truth to interpret it rightly who has not a consciousness of God."

Class Day weather was all that could be desired. On the green quadrangle, the girls graduating from the high school made a very effective picture with their many colored ribbons in the Ribbon Drill. The members of the collegiate classes gave very interesting demonstrations of simple first aid to the injured. As usual the Alumnae made a vivid impression as they marched through the Alumnae Arch, each class bearing its own class banner. Following the Alumnae came the Class of 1924, the newest member to join the ranks. On Wednesday the Chapel was filled to capacity by students, relatives and friends. The essays delivered on this occasion showed a breadth of interests as did those of Class Day. Three young women received the Bachelor of Arts degree; nine received the junior college diploma majoring in elementary education; 13 received the junior college diploma majoring in home economics; 49 received the high school diploma. In addition to these diplomas, certificates in dressmaking, cooking, printing and music were given to 54 young women. Of the high school class 20 members have expressed a desire to return for the College work. We hope they may. One member of the high school class has been accepted for the freshman class at Oberlin College.

Thus another school year has closed. These exercises constituted the last public exercises of Spelman Seminary. On June 1 Spelman College began its existence.—*Edna E. Lamson.*

☆☆☆

AN ENCOURAGING evangelistic work is being done in Kansas City, Mo., by the Baptist Union of the city. Assisting in this good work is Rev. H. S. Rainwater who has been pastor of the Marlborough Church since May, 1922.



### Two Home Mission Study Books

*Adventures in Brotherhood*, by Dorothy Giles, is pleasantly written, with the touch of personal sympathy and a sense of what will interest the reader or student in the missionary study classes. The author gives a good deal of information concerning the racial conditions in our country; the attempts at Americanization; the reasons why we have so many foreign colonies and why assimilation is not more rapid; the characteristics of the diverse elements; and the work which the Christian church has to do if Jesus' way is ever to prevail. She says in the foreword: "Because sympathy depends on understanding, and understanding on knowledge, I have tried to give you an insight into the lives and thoughts of the men and women of many races who are our fellow citizens . . . My hope is that by thus widening our acquaintance, we may make those adventures in brotherhood which lead to a deeper friendship with the Master of mankind." She has in the little volume touched on a great many points of concern and interest, and in a way that cannot fail to profit the reader.

*Land of All Nations*, by Margaret R. Seebach, deals with the racial subject in the way of biography—a readable and effective way, admirably supplementing other volumes dealing with the race problems in their general aspects. The author tells a story well and chooses her characters judiciously. We are especially glad to have her tell the story of Professor George W. Carver of Tuskegee, one of the really remarkable experts of the world in agricultural chemistry and one of the noblest Christian characters to be found anywhere. A visit to his laboratory at Tuskegee is something not to be forgotten, and the contact with the simple-hearted, wonderfully brained originator of food-stuffs strengthens one's faith in both God and man. Then we have Constantino Panunzio, made known to our readers in a full review of his own book; Loo Lin the Chinese merchant and helper of his countrymen; Teizo Kawai, a Japanese soldier of peace; Layyah A. Barakat, a daughter of Lebanon; Peter Halenda, a Slavic boy who became a colporter missionary; Ambrosio C. Gonzales, a shining light among the Mexicans on this side the border; and Edward Steiner, who is now pretty well known as a lecturer and writer on immigration. The author has done well in bringing forward names and personalities mostly unknown to the public. They show what is going on all the time in the way of development; and these are the

workers who are aiding most largely in the making of good Americans.

Both volumes are issued by the Council of Women for Home Missions and Missionary Education Movement. Both will repay reading.

### Other Worth While Books

*The Life and Teaching of Jesus*, by Edward Increase Bosworth, New Testament Professor and Dean of Oberlin, aims to present the life of the Master in the terms of Jesus' own real religious experience. The author believes that this profound personal religious experience of Jesus, with all that it involves, is the world's most valuable asset. The work is one of unusual interest and value. It is written from the point of view of modern scholarship, and on many points opinions will undoubtedly differ, but no one can question the reverent spirit, the place which the Master holds in the author's faith, or the spiritual effect produced by this approach to the inner life of our Lord. As indicating a way to study the Gospels with a view to expository preaching, or to get for oneself a view of the teaching which is unique and the Life that is "God manifest in the flesh," few volumes will be found more suggestive. (The Macmillan Co., New York; \$2.50.)

*The Person of Christ*, by Philip Schaff, LL.D., is a republication of the remarkable little volume in which this renowned scholar and theologian found in Christ's perfect humanity a proof of His divinity that was conclusive and a refutation of all the arguments made by the skeptical critics. We agree thoroughly with the statement that this classic is one of the intimate studies of the person, message and meaning of Christ that should be in every pastor's library. Here are the mature conclusions of a life devoted to study of the Word of God and the Gospel of God's Son. Clear, strong, massing the arguments in convincing style, the whole pervaded with the loving adoration of a devout disciple, this is a tonic to faith and a refreshment to the spirit. We are heartily glad the publishers have given it a new and attractive format. (George H. Doran Co.; \$1.25.)

*The Ethical Teaching of Jesus*, by Prof. Ernest F. Scott, seeks to discover and bring out the ethics which Jesus taught, so that the results may be clearly known and evaluated. When Jesus is being claimed by all sorts of parties and social organizations it is important to know the truth of His position and words. The author believes firmly in the permanence of the

ethical principles laid down by the Master, and as firmly that His ethic and His religion cannot be separated. "Jesus was something else than a lawgiver or reformer. He came with a message from God, and His ethic has no meaning apart from His religion." This is a meaty little volume, 129 pages without a waste word, packed with fruitful thought and such teaching as only Jesus has ever given to the world. (The Macmillan Co.; \$1.50.)

*Buddhism and Buddhists in China*, by Lewis Hodous, D.D., who spent sixteen years of missionary service in Foochow, China, and is now Professor of Missions in China in the Kennedy School of Missions, is a small volume of large value to the intending missionary and to all who would have an intelligent view of one of the most influential religions which our missionaries must meet. This is one of the volumes in the World's Living Religions series, edited by Drs. Sanders and Beach, and projected by the Board of Missionary Preparation of the Foreign Missions Conference. Two other books on Buddhism are to appear, for Buddhism in China is not the same as in Japan or Southern Asia. The purpose is to give a true, impressive and friendly picture of what the missionary will meet. It is admirably carried out in this study. The editors believe, with the author, that Christianity ought to make a strong appeal to the many devout, high-minded and earnest souls among the Buddhists. We should characterize the work by the two words sympathetic and intelligent. Professor Hodous lived long enough in a Buddhist center to understand the attitude and spirit of a devout Buddhist, as well as rightly to appraise his religion. The chapter on the Christian approach is especially helpful. (Macmillan Company, New York; \$1.25.)

In the same connection, there is an interesting chapter on "Buddhism and Christianity in Contact and Reaction" in the volume on *The Religious and Social Problems of the Orient*, by Masaharu Anesaki, Professor of Science of Religion in Tokyo Imperial University. This reveals the inner view of the Buddhist, and adds light to Professor Hodous' interpretation. In its treatment of other topics the little book is equally interesting. (Macmillan Company; \$1.)

### New Books Received

*The Beginnings of Free Masonry in America*, M. M. Johnson (Doran; \$3.50).  
*A Hausa Phrase Book*, by A. C. Parsons (Oxford University Press; \$2.50).

*What Education Has the Most Worth?* by C. F. Thwing (Macmillan; \$2).

*The Supernatural Jesus*, by G. W. McDaniel (Doran; \$1.75).

*The Mystery of Preaching*, by James Black (Revell; \$1.75).

*China and Her Peoples*, by Lena E. Johnston (Doran; \$1.50).

*The Syrians in America*, by P. K. Hitti (Doran; \$1).

# Department of Missionary Education

Conducted by Secretary William A. Hill

## The Way of Christ in Race Relations

*General Outline for the study of the Home Mission Theme for 1924-25, prepared for the Department of Missionary Education by Charles A. Brooks, D.D.*

This outline was used in the presentation of the Home Mission theme, on the program of the Northern Baptist Convention in Milwaukee. Study classes using the adult and young people's Home Mission study books will find it of special value, and it will be useful also in the building of general lecture courses on the subject.

**MOTTO-TEXT:** Other sheep I have which are not of this fold. Them also I must bring and they shall hear my voice and they shall become one flock, one shepherd.—John 10:16.

### LITERATURE

**GENERAL STUDY BOOK:** "Of One Blood," Robert Speer.

### YOUNG PEOPLE'S BOOKS:

"Adventures in Brotherhood," Dorothy Giles.

"Land of All Nations," Margaret Seebach.

### BAPTIST (Supplementary Book):

"The Road to Brotherhood" (Published by the Department of Missionary Education).

### GENERAL:

Race Relations: A Commission of The Inquiry as to The Christian Way of Life. The Study of "Cases" in race relations (Obtained from the "Inquiry," 129 E. 52nd St., New York City).

### I. GENERAL INTRODUCTORY STATEMENT

Not only a Home Mission Study but a world problem.

Of significance that a Foreign Mission specialist should write a Home Mission book. (See leaflet: "Where Does the Mission Field Begin?" C. A. Brooks, Board of Missionary Cooperation.)

The Theme of this study a world old problem which has become freshly acute.

1. German claims of a "super race."
2. Contacts of the war helped to create racial self-consciousness.
3. Inter-state Negro migration in America.
4. Alarmist literature of the color terrorists, e. g., "The Rising Tide of Color."
5. Agitation regarding immigration activity of the Ku Klux Klan.
6. Importance of an informed public opinion which is Christian.

7. The book "Of One Blood" characterized:

Sane and free from sentimentality.  
Broadly grounded.  
Reflects wide range of reading and observation.  
Constructive and definite.  
Christian point of view.

### II. THE PROBLEM

#### GENERAL APPROACH:

1. Necessity of recognizing the fact of race-consciousness and distinctions not to be ignored.
2. Insistent, of far-reaching practical significance — politically, personally, internationally.
3. Race problems more than a problem of color. (Perhaps color has been over emphasized.)
4. Not an abstract scientific problem, but a human problem.
5. Scientists (biologists, anthropologists, ethnologists), historians, theologians are not agreed.
6. There is a fair and open field for a sane Christian judgment on practical rather than theoretical and speculative grounds.
7. Two general schools of thought: The School of Fear; The School of Faith.
8. Important for a Christian to discover God's purpose and method and "play the game" with God.

#### BASIC FACTS:

1. **Racial Unity.**
  - (a) Anatomy: Surgical and medical practice proceeds on assumption of the physical unity of the race.
  - (b) Education: Education proceeds upon practical psychological assumption of the unity of the race.
  - (c) Religious: Christian missionary enterprise proceeds upon practical assumption of the spiritual unity of the race.
2. **Racial Divergence.**
  - (a) Apparent differences not to be disputed or ignored.
  - (b) Question as to how significant and fundamental these differences, color, traits, etc., are.
  - (c) No accepted and demonstrated scientific basis for radical divergence in capacity.
3. **Accounting for Divergence.**
  - (a) Intermarriage, new interests.
  - (b) Migration, new environment.
  - (c) Language and customs.
  - (d) Cultural inheritance.

### (e) Nationality.

General: Racial traditions run back to common family inheritances. (See chapter on Magyars, "Through the Second Gate." C. A. Brooks.)

### 4. Good and Bad in Divergence.

#### I. Bad.

- (a) Friction, antagonism, hate, war.
- (b) Separation, loss of cooperation and cutting off from common values.

#### II. Good.

- (a) Individuality.
- (b) Sense of worth.
- (c) Each race has a distinct contribution to make.
- (d) The orchestration of humanity.

### 5. Practical Limitations upon Divergence.

- (a) The rise of modern nationality.
- (b) The modern unifying influences of civilization.
- (c) The sense of common wealth and interest, necessity for cooperation.
- (d) Influence of social environment and interchange tending toward "standardizing" the race.

### III. POSSIBLE SOLUTIONS

#### PROPOSED SOLUTIONS:

- (a) Maintain present status without disturbance, e. g., Roman Catholic attitude toward the illiterate masses. Answer: It can't be done.
- (b) Subjugation. Answer: Dangerous.
- (c) Segregation. Impossible in face of present unification of the world. No Chinese wall of separation possible for health, morals, or ideas.
- (d) Sublimation: (1) History is against the obliteration of divergence, (2) The finished product would be the subversion of the best to the worst.
- (e) Service. The cooperative and mutual way is the Christian way.

#### THE CHRISTIAN WAY:

1. Recognize the futility of academic discussion.
2. Dismiss the myth of Nordic superiority as historically unsound and unfounded.
3. Instead of terms of "superiority" and "inferiority" a Christian must think in terms of "stronger" and "weaker," "developed" and "undeveloped," "privileged" and "under-privileged," "advanced" and "retarded."
4. Obligation of the stronger to regard weaker with Christian love, chivalry, consideration. "Ye who are strong," etc.
5. Recognize the contribution and ser-

vice of each racial group to the enrichment of all.

6. Road to Brotherhood is the road of service.
7. The highest and ultimate unity of the race is spiritual. By the new birth comes the new race of the Sons of God.

#### CONCLUSION:

But two alternatives present themselves:

1. Racial domination by one group submerging others and keeping them forever in subjugation or
2. Racial cooperation and brotherhood on the basis of mutual respect and racial integrity.

No serious question as to where the first method leads.

No possible doubt as to which is the Christian way in race relations.

(Read William Vaughn Moody's poem, "Gloucester Moors," and by same author, "An Ode, in a Time of Hesitation.")

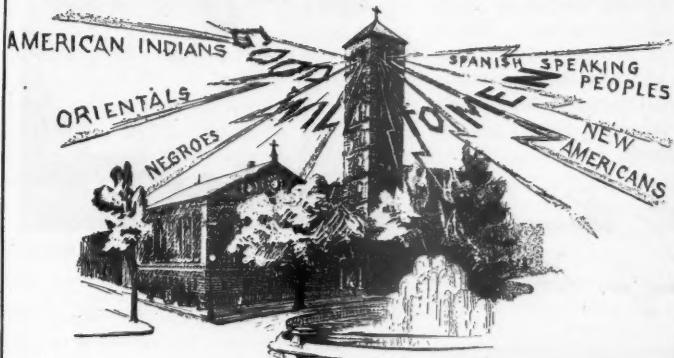


#### A MISSIONARY EDUCATIONAL RECORD

The First Baptist Church of Los Angeles, Cal., has made an unusual record during the past year from both an educational and financial standpoint. They not only had a Church School of Missions, but also organized study in various groups, aggregating 47 mission study classes, which entitled them to 650 points on their certificate. This is the highest edu-

tional record reported in any of the Northern Baptist churches last year. In addition to this, the pastor, Dr. James A. Francis, never lets a Sunday go by without calling attention to world issues and world needs. As a result of his carefully prepared educational program, the church has made the following wonderful record in giving: \$32,000 home expenses; \$40,500 missions; \$12,500 other benevolences. This makes their per capita giving (resident members) \$27.00 for Missions, or \$56.66 for all objects. Immediately following the close of the fiscal year, the objective for Missions for 1924-25 was set at \$45,000, which is a fine advance in view of the building project the church has on hand.

## BROADCASTING BROTHERHOOD



"And the nations shall walk amidst the light thereof."

THE AMERICAN BAPTIST HOME MISSION SOCIETY and WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY  
Presented by  
DEPARTMENT OF MISSIONARY EDUCATION of the BAPTIST BOARD OF EDUCATION  
100 Park Avenue  
New York City

## Checking Up

| MY INTERESTS                        |                   |
|-------------------------------------|-------------------|
| <input checked="" type="checkbox"/> | Myself            |
| <input checked="" type="checkbox"/> | My Family         |
| <input checked="" type="checkbox"/> | My Friends        |
| <input checked="" type="checkbox"/> | My Community      |
| <input checked="" type="checkbox"/> | My Nation         |
| <input checked="" type="checkbox"/> | My Race           |
| <input checked="" type="checkbox"/> | My Fellowmen      |
| <input checked="" type="checkbox"/> | My Father's World |



"God hath made of one blood all nations of men for to dwell on all the face of the earth."—Acts 17:26

THE AMERICAN BAPTIST HOME MISSION SOCIETY and WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY  
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## TRAINING AGENCIES

### OF OUR HOME MISSION SOCIETIES



The International Baptist Seminary, El Cajon, N. J., where foreign speaking students are trained for the foreign fields.

Northern Baptists through Home Mission Agencies are at work among the following racial groups:



A group of well-dressed young women are entering a school in China. Note the tall conical oil lamp hanging over the entrance. Note the small oil lamp held before the girls' faces as they enter the foreign field.

|               |             |
|---------------|-------------|
| CHINESE       | LETTES      |
| CZECHOSLOVAKS | LITHUANIANS |
| DANES         | MEXICANS    |
| ESTONIANS     | NORWEGIANS  |
| FINNS         | POLES       |
| FRENCH        | PORTUGUESE  |
| HEBREWS       | ROUMANIANS  |
| HINDUS        | RUSSIANS    |
| HUNGARIANS    | RUTHENIANS  |
| ITALIANS      | SERBIANS    |
| JAPANESE      | SPANIARDS   |
| JUGO-SLAVS    | SWEDES      |

THE AMERICAN BAPTIST HOME MISSION SOCIETY and WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY  
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100 Park Avenue  
New York City

## MAP MAKERS OF TOMORROW



*"Train up a child in the way he should go."  
"Go ye into all the world."*

THE AMERICAN BAPTIST HOME MISSION SOCIETY and WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY  
Presented by  
DEPARTMENT OF MISSIONARY EDUCATION of the BAPTIST BOARD OF EDUCATION  
100 Park Avenue  
New York City

September, 1924



## WORLD WIDE GUILD

CONDUCTED BY ALMA J. NOBLE, 218 LANCASTER AVE., BUFFALO, N. Y.

### Back Home

Did everybody have a good time this summer? Now that we are all back home I hope we shall plunge into Guild work with the same hilarious zest that we did into the ocean or lake. Let Joy be our key word this fall and why not all of us adopt Louise Anderson's motto, "I'd love to." It is just as easy to form that habit of mind when asked to do some definite thing in church, Sunday school, young people's society, or Guild chapter, as to frame excuses, so I'll join you in making "I'd love to" our slogan. Here are a few things to begin on.

1. Send for Senior Guild Program by Miss Applegarth, based on *Adventures in Brotherhood* and *Ming Kwong* and called *The Tie That Binds*. Junior Guild Programs by Mrs. Swain and Miss Martin based on *Torchbearers in China and Land of All Nations*. Both are unusually fine.

2. Send for Christian Life Program for all young people, a brand new Unified Program adopted to B. Y. P. U.; C. E.; Sunday schools; W. W. G.; and C. W. C. This is not a substitute for W. W. G. Programs but is intended as a supplement and a cooperative plan for all young people of the local church.

3. Ship of Friendship! This is to be sent to the relief of young people and children in Germany as an expression of our Christian sympathy. Clothing or warm blankets are greatly needed. For more definite information write to Miss Jessie Dodge White, 25 Madison Ave., New York. This is to be an interdenominational ship but we must have a large and generous share in it.

4. Plan for City and Association Rallies to be held in October and November.

5. Line up your girls early for the Reading Contest. Why wait till the last month?



SYRIAN WORLD WIDE GUILD ON LAKE WINNEPESAUKEE

I am writing this early in the summer so cannot give you many more plans, but watch for October MISSIONS, and in the meantime work on what you have.

There are two new books gotten out this year by the Missionary Education Movement which will be valuable when you study China. *Chinese Ginger* suggests all kinds of parties with Chinese setting, local color, customs, festivals, etc. Every Chapter should have a copy. The other is a book of short dramatizations called *A Wheelbarrowful of Life*. Doesn't that sound interesting? This is no day for dull, stupid missionary programs with such an abundance of material. Send to Department of Missionary Education, 276 Fifth Ave., New York, for any or all of the above.

*Faithfully yours,  
Alma J. Noble*



WHITE CROSS WORK DONE BY THE SYRIAN W. W. G.

### OUR SYRIAN GUILD IN BOSTON

The only Chapter we have of Syrian girls is in Boston and they are evidently a happy group, and have caught the spirit of service. One picture shows them out for a boat ride on Lake Winnipesaukee; the other the room where they have their Guild Meetings. The ladder under the W. W. G. pennant is their Reading Con-

test Record, the name of a book printed on each rung of the ladder, and the name of the girl who has read that book written on the card attached to the rung. Below the ladder between book ends are thirty face cloths made for St. Augustine Institute. Other articles hanging on the curtain explain themselves. Isn't this a Chapter to be proud of?



JAPANESE TEA, WINCHESTER, MASS.

### A JAPANESE TEA

The Chapter at Winchester, Mass., was organized in January and on April 12 they had a Japanese Tea from which they realized \$25 for the Continuation Campaign. The picture would indicate that they had a good time too.

### MY FIRST VISIT TO IDAHO

The two weeks I spent in Southern Idaho were a joy from beginning to end. I met so many fine Guild Chapters that I would like to tell you about every one of them. Perhaps this goes without saying, for one would naturally assume that such a record is in good measure due to devoted work of their State Secretary, Mrs. W. W. Kinney. The girls of Idaho Falls have the distinction of turning in the one theme submitted by their district this year. They have also qualified in the Reading Contest. Their gifts to the Continuation Campaign and White Cross objects were very generous. In addition they earned \$75 to send several of their number to the Idaho Baptist Assembly. I could not begin to list their activities such as missionary plays given before the church rallies, singing for the shut-ins, etc. But there were two things which I learned about their meetings which impressed me particularly. One was the fact that they carried on real round table discussions concerning their missionary program subjects. This shows a real interest in their study and prophesies a growing interest. The other which pleased me was the deep spiritual tone of their devotional service. The Covenant is a vital part of their Guild life.

We had four splendid banquet rallies in Idaho, held at Blackfoot, Twin Falls, Roswell and Payette. The Payette Rally was particularly encouraging, not only because it was so beautifully appointed and so enthusiastic, but because every group represented was either a new chapter or a prospective one.

The Kennewick Chapter from Eastern Washington specialized last year in White Cross work. They are a chapter largely of high school girls and younger business girls. Sometimes perhaps we have underestimated the ability of girls in doing the more difficult White Cross work. I am listing some of the many things which they sent last year to the Kodiak Orphanage, Alaska, so that you may see the fine work they have done: Six play suits with dresses and bloomers to match, seven night gowns, six undershirts of outing flannel, 11 dolls with complete outfit, 12 scrap books, seven stuffed rabbits, also a long list of such things as stockings, handkerchiefs, crayons, tablets, and toys galore. Nor did they forget the "Mother" of all these kiddies. In addition I have before me the list of a large box sent to a local family at Christmas time. Kennewick is surely doing worth while things!

A very interesting letter came to me recently from the Guild Chapter of the First Swedish Church of San Francisco, telling of their activities. For some months the girls have been working on lovely handwork pieces, each girl prepar-

ing two. Instead of selling them in the ordinary way, the girls planned an evening of jollification and entertainment with refreshments, at which time the hand-work was auctioned. They netted \$178 of which \$100 was given to the Completion Campaign and \$50 to the Church Jubilee Fund. With part of the remainder the girls furnished a room in the church to make it enjoyable for social purposes. A quotation from this good letter may make a suggestion to you: "We try to take advantage of every opportunity that is accorded to us. A short time ago our Pastor came to me and told me that he had a box of slightly broken and soiled dolls and wondered if the Guild Girls couldn't mend, dress and fix them up for some orphanage or the like. We said, 'Certainly,' and asked him where he had gotten them. He told us that he was in one of the local stores where he does considerable of his shopping and as he was walking around, he noticed one of the clerks had a couple of slightly broken dolls. He questioned him as to what became of such dolls which in some way or another had become unfit for sale and was told that they were discarded and usually reached the furnace. This gentleman then asked our Pastor if he could make any use of them and as our Pastor figured that they could easily be repaired and if nicely dressed, they would

serve to make many an orphan happy, he said, 'Yes,' and was given a box containing over a dozen such dolls of various sizes.

Our Guild Girls have decided to dress these dolls and send them to one of the Foreign Missionaries in the Philippines as we feel that they would be more appreciated there than they would at the Orphanages here at home as, no doubt, they receive many such donations, whereas the foreign field is more often forgotten when it comes to things of this kind."

*Helen E. Hobart.*

#### SPARTA'S LIVE GUILD

This chapter is up to date on Guild matters. It has 20 members, high school girls, and at the opening fall meeting each one is given a Year Book typed and bound, outlining the Program for the year. They gave \$50 last year to the New World Movement, \$5 toward a local Evangelistic Campaign, and presented "Wait A Minute" one Sunday evening, in addition to the regular Guild Program of study and work. Furthermore they had the picture accompanying this paragraph taken especially for MISSIONS, which shows that they are readers of MISSIONS.

#### TWENTY-FIVE YEARS OLD

The Farther Lights Society of the Second Baptist Church, Stillwater, N. Y., also the W. W. G. Chapter, celebrated the 25th Anniversary of its organization, Wednesday evening, June 18, in the par-



SPARTA, MICHIGAN, WORLD WIDE GUILD

lors of the church, where a banquet was served. The room was attractively decorated with blue and white crepe paper, W. W. G. pennants, and white peonies and purple iris. After the delicious supper had been enjoyed, one of the Charter members, Mrs. Robert Scott, acted as Toast Mistress. She gave a brief account of the organization of the Society by Miss Etta Waterbury of Saratoga. The President, Mrs. Henry Baker, then welcomed the guests. A letter from a Charter member, Miss Alma Barnes of Troy, was read by Mrs. Scott. Miss Mildred Gurney read a letter of greeting from another Charter member, Mrs. Archie Hinman of Canandaigua. The other charter members, Miss Sila Anthony and Mrs. Wesley Germaine, responded to toasts. Letters of congratulation from Mrs. Perry Allen Beck and from the National W. W. G. Secretary, Miss Alma J. Noble, were read by Mrs. Ernest Rehberger. The address of the evening was given by Mrs. William F. Gurley of Troy, President of the Woman's Foreign Missionary Society of New York State, who brought greetings from the Empire State. She congratulated the Society on its past achievements and said it was a guarantee that the woman's work of future days would be ably done. She gave a very impressive talk on "Living, Giving, and Praying" and the program closed with the singing of "Blest Be the Tie that Binds." About 50 young women were in attendance. The Society is not only proud of its unbroken record of 25 years' service for the Master, but is looking forward to the distant future when it will celebrate its Golden Jubilee.

#### W. W. G. Conference

It is good to know the how, why and wherefore of the work you are trying to do. At the Guild Conference of the Northern Baptist Convention the World Wide Guild Questionnaire provoked much thought and discussion which cleared up many of the questions about the intimate workings of our organization. Everyone had a host of questions which Miss Noble with her wealth of information easily answered. The suggestion and ideas of "how we do it" coming from members of chapters in the various sections of the country, proved of much value. Reading Contest charts, rally posters, the new Guild literature and plays gave to those present workable suggestions to carry back to the home Guild. One chart especially attractive for its neatness and accuracy was a Reading Contest poster made by a Junior Guild girl of Buffalo. A beautiful W. W. G. poster entitled "Consecration," made by an Ohio Guilder was a worthy addition to the display. One of the Wisconsin Guild girls donned the Ohio Guild dress to show that at a very small cost a most attractive Guild uniform may be adopted by the girls. The Ohio dress was shown in a recent issue of MISSIONS and it might be advisable for



W. W. G., DES MOINES UNIVERSITY BAPTIST CHURCH, IOWA

States having W. W. G. house parties to refer to the costume and perhaps plan for the adoption of a similar one for house party, Rally, or even Chapter use. One of the features of the session was when Miss Noble presented on behalf of the Board of Missionary Education a copy of the World Wide Guild book, "Through Judy's Eyes," to Marcia Fadner, the Wisconsin Guild girl whose poster was accepted as the one used in the Completion Campaign. It was the one with the three crosses bearing the legend, "He Finished His Task."—Marion E. Mitchell.



#### BETTER AMERICANS

The most patriotic American who loves his country most ardently and stands most loyally for her in every emergency will be the first to volunteer to help make it a better country. There is only one way to have a better America, and that is to have better Americans. Mrs. Carter prepared some programs for Crusaders last year under the title, "The Crusader's Crusade for Better Americans." We all were most grateful to her for the wonderful plans she made for us and I hope some of the Leaders who wrote to me about their interest wrote also to her. She has done an even more helpful thing for us this year. We should all be learning how to take a study book and find the teaching material in it and how best to use it. Children learn much better from doing a thing themselves than from having someone explain to them the way to do it. Mrs. Carter has prepared a teaching Handbook, showing us what to take out of *Better Americans No. 2* and *Chinese Lanterns* and how the children can learn by doing. This is a leaflet that will be worth keeping and using for other study books. Get one immediately if you haven't one already. It is 15c. It contains also a list of things children can make for our Special Interests this year.

#### HERALD PROGRAMS

There will be the usual helpful Programs for the Heralds this year. When one has talked to these little people and sees the interest they show in children of other parts of our land and the lands across the sea, and the real desire they have to share what they have with them, one is grateful for the privilege of being the mouth-piece of the Lord, and the interpreter of His plan for them. There are suggestions for many activities for the children and all have the double value of teaching our children to use all their talents for the Lord and of supplying some need of the missionaries or the children under their care. If you have not had this new Herald Program, send 15c to the Department of Missionary Education and get one immediately.

#### ALL PLANS FOR ALL JUNIORS

"The time has come," the Leaders said, "to talk of many things." And sure enough they did it. The result was a preliminary outline of a Program for the local church which will provide a well balanced education and training in the Christian life for Young People, Intermediates and Juniors. That preliminary leaflet, "It's Worth Working For," was circulated during the summer at Assemblies and other-

wise. This month a fuller Program giving them topics and study outlines and a packet the time for us to be graciously willing to would know how you look. Besides this containing materials and helps will be exemplify Christ's spirit of compassion. Company, we have another Company of ready for circulation. Each group will A Ship of Friendship will sail in November Crusaders in Chengtu, West China. This have its Program and packet, made up carrying all kinds of warm clothing, bed- one is made up of the children of the mis- separately. Send to our Department of ding, food, and household necessities, sionaries at work there. If any of you Missionary Education, 276 Fifth Avenue, especially soap, from Christian young would like to write to these Crusaders New York City, or to the Publication people and children, of all denominations. (there are some boys in this Company) Society, 1701 Chestnut Street, Philadelphia, Pa., or to B. Y. P. U. of A., 143 N. Miss Jessie Dodge White is the Executive you may address your letter to Miss Mar- Wabash Avenue, Chicago, Ill., for these packets for which there is a charge to cover the actual cost of the materials. Cru- Secretary of the Committee of arrange- garet Julia Graham, Chengtu, West China. sader Leaders, ask for the Junior Unified Program and packet and enclose money pocket of each suit or dress for a surprise. Fuller particulars will be published in later issues.

Every Crusader may and should have a part in this. See that the clothing pine Islands. Mrs. R. C. Thomas (she is repaired and clean and have the boys wrote those lovely stories that we like so much, *Jack and Janet in the Philippines* and *Around the World With Jack and Janet*) is going to be the C. W. C. Secretary in the Philippines, and will be glad to see that any letters you write will be translated and delivered to the right person. Aren't you all glad we have some foreign relations?

**OUR FOREIGN RELATIONS**

The Senators may not like to think about their foreign relations, and many of us hate to hear them talk about them, but we in the C. W. C. family just love our foreign relations. Could any one be anything but happy to know that those lovely girls in Czechoslovakia, whose pictures appeared in March MISSIONS, are Crusaders? I wish I knew the name of each and could have her come to talk over C. W. C. interests with me. Why not give them a surprise! Everyone likes surprises. Choose one of the girls in that picture and write a letter to her asking her to write to you. Send the letter in care of Mrs. Merhau-tova, Roudnice, Czechoslovakia, telling her it is for the third girl from the left in the top row, or the second from the left handwork on display. I have never seen the bottom row or whichever one you finer posters. The Blackfoot Crusaders our own representatives brought us the choose. Cut the picture out and mount had a splendid rally one Saturday after-facts. Next winter will mean death for it on a pretty cardboard to put on your noon while I visited them. The thing I hundreds and thousands if we here fail bureau. You might enclose a Kodak pic- liked best about it all was the way in

**A SHIP OF FRIENDSHIP**

The suffering of the young people and children in Germany is desperately acute. We did not realize how severe it was until our own representatives brought us the choose. Cut the picture out and mount had a splendid rally one Saturday after-facts. Next winter will mean death for it on a pretty cardboard to put on your noon while I visited them. The thing I hundreds and thousands if we here fail bureau. You might enclose a Kodak pic-

**LOOK OUT FOR THESE CRUSADERS**

**Dear Crusaders:** The Crusaders of Idaho stand an excellent chance of outstripping their big sisters, the W. W. G. girls. During this year seven new companies have been formed, and I heard Mrs. Butler, Idaho's very efficient C. W. C. State Secretary, say: "We will have a C. W. C. in every Baptist church in Idaho." From the way she said it, I know they will. At American Falls there is one of Idaho's finest Crusader companies. Those who went to the Northern Baptist Convention at Milwaukee saw some of their excellent handwork on display. I have never seen the top row, or the second from the left handwork on display. The Blackfoot Crusaders had a splendid rally one Saturday afternoon. It's dur-



RALLY OF THE C. W. C. OF THE FIRST CHURCH, DENVER, COLORADO

which the Crusaders themselves took entire charge of the program, even providing their own pianist.

I spent C. W. C. Day at Boise where we had a fine time together. The Crusaders of Boise are just being newly organized so most of the children present were from Ustick. The Ustick Crusaders were there in large numbers and all bedecked in C. W. C. badges. We sang "I Love to Tell the Story," and had the story of the Good Samaritan. We had several stories and played some Japanese games. Crusaders never enjoyed better refreshments. C. W. C. Day in Gooding, Idaho, was celebrated in connection with the Sunday morning service. The pastor told the church about the C. W. C. organization, its purposes and accomplishments; and the Crusaders demonstrated their work by singing their Crusade song and giving in unison our poem, "Christ has no hands, but our hands." The children had a special sermon on this, their day. Many churches would be helped by just such an explanation and demonstration of the Children's World Crusade.

*Helen E. Hobart*

#### STAMP COLLECTIONS

Mrs. T. D. Holmes, Box 127, Alfred, N. Y., will be glad to send some old Chinese and other cancelled stamps to any Crusaders or Guild girls who will write to her for them, enclosing a self-addressed, stamped envelope. We appreciate this offer of Mrs. Holmes and know many of our stamp collectors will want to avail themselves of it.



The Heralds of the First Church, Fresno, Cal., gave \$123.50 last year and with abounding joy. The Primary Department of the Sunday school is the Herald Band, and, as the Dollar Bill Containers were filled, they were brought to Sunday school and all those who had filled their Containers stood with the Ladder as the new gift was made. The California Campaign verse was repeated and some story told about what the money would do. So there was the joy of giving, combined with the intelligence in giving.

#### C. W. C. BOOK REVIEW

One of the interesting results of the C. W. C. Conference held during the

Northern Baptist Convention was the decision to offer a National Reward to the Crusader who writes the best book review on any of the books listed in the Crusader library. Either of two types of reviews may be written. First of all in either case the title and author of the book should be given. Then the Crusader may retell the story of the book in his own words or he may tell why he liked the book and what he liked best about it. The book is not to be used while writing the review. A minimum length of 500 words was suggested. The actual rules for the contest will be given later. Watch for them in MISSIONS. But you can begin now. Select your favorite book and tell about it. Wouldn't you like to be the very first Crusader to win the reward for the best book review? The exact reward has not yet been determined, except it has been decided it shall be very worth while. And to every Crusader who writes a good book review shall go 15 honor points. Whether or not you win the reward, it will do you good to enter the contest.

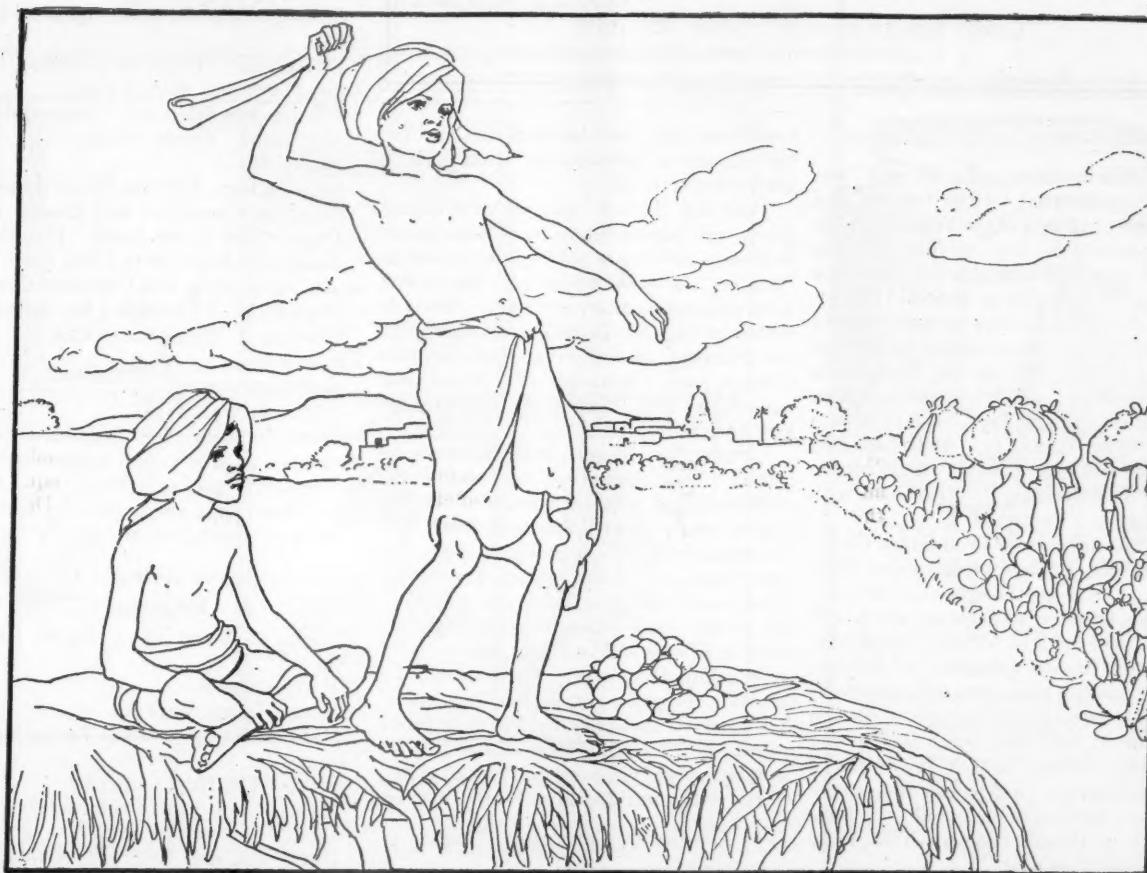
*Mary L. Noble.*

218 Lancaster Ave., Buffalo, N.Y.



THE CLOSING DAY OF THE SATURDAY AFTERNOON CLASS FOR ITALIAN CHILDREN, CONDUCTED BY THE CHRISTIAN AMERICANIZATION CLUB OF THE LAKE AVENUE BAPTIST CHURCH, ROCHESTER, NEW YORK, WHEN THE MOTHERS WERE INVITED FOR A SOCIAL HOUR TO SEE THE HANDWORK OF THEIR CHILDREN

## Our Variety Page, Especially for the Juniors



**Driving Away the Birds**

MISSIONS welcomes into the coloring contest any boy or girl in a Baptist Sunday school or in the C. W. C. The picture may be done in water colors or crayon. Two prizes are offered—one for the best picture done by the boy or girl ten years of age and under, and the other for the best picture by the boy or girl from eleven to fifteen. The next best pictures will receive Honorable Mention. Send to MISSIONS, 276 Fifth Avenue, New York.

Write Name, Address and Age Here: .....

(Pictures must reach us by September 20) .....

### Driving Away the Birds

Govind's work was to scare away the birds which came in crowds to eat up the corn. He ran along a narrow path above the field, which led to a rough platform built of sticks and covered with dry grass. Govind jumped up on the platform and joined his friend Narayan, and the boys kept a sharp look out for birds. The corn was nearly ripe, and was turning a lovely golden yellow.

Before long a number of birds flew over the cactus hedge and quickly dived into the corn. Govind was on his feet at once, with a ball of dried mud ready in his sling; with a shout he whirled the sling round

his head, and swish—away went the ball straight at the spot where the birds were hiding. Up they flew back over the hedge into the next field.

Govind had the same sort of sling that David used when he slew Goliath. He was very clever with it, and Narayan, who was a year younger, gazed with envy at Govind's skill.

☆☆☆

Miss Hattie A. Manley, Director of Young People's Work of the First Baptist Church School of Malden, Mass., writes: "Many of the girls of the Intermediate Department of the Church School entered the competition for the prize offered by

MISSIONS for the best colored pictures. Much interest was shown and good work was done. I trust that this interesting feature will be continued so that it may be used another season in our School of Missions."

### June Prize Winners

Nellie Howard, age 10, of Pittsburg, Kans., wins the prize in the first group this month. The second group prize has been awarded to Marjorie Cullerton, Everett, Mass. Honorable Mention is given to the following: Paul Howard, Assumption, Ill.; Emma Allison, Fowler, Colo.; Mildred Church, Newport News, Va.; and John Carman, Joliet, Ill.

## THE OPEN FORUM OF METHODS

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### ILLINOIS SCHOOL OF SUGGESTIONS

A new idea in the way of a "School" was recently inaugurated by the Officers and Committee chairmen of the Woman's Baptist Missionary Society of Illinois. The "School" was called on April 22, the day preceding the meeting of Central District. As no school can be conducted without a "Text-Book" so a most unique and clever "book" edited by Officers and Committee Chairmen was compiled, mimeographed and used during the day. The book was named "How To Do It," and contained "Methods in the Readin', Ritin', Rithmetic of the Baptists." It opened with the following "Foreword":

"We, the officers and Committee Chairmen, who have arranged this novel little booklet, have given thought and time, endeavoring to have something which will be useful and helpful. Please notice that our 'Ritin' Lesson' consists of mottoes or verses on each page that will make your year-books more interesting, can be used in 'talks,' or at any time when you need a quotation. 'How To Do It' comes to you with a prayer that it may help you—that it may help all of us to make the Baptist work in Illinois bigger, better, more far-reaching than ever."

The "School Song" written to the familiar time of "School Days" was sung at "rest periods" during the day. Each page of the text-book was devoted to topics suggested by the various State Officers and Committee Chairmen who were called "Instructors" and each was given from 25 to 30 minutes to develop her "lesson." Each topic "Text Book" was followed by a blank space so answers could be inserted. Following are the "Studies" listed: "Domestic Science" (Organizational work), developed by State President; "History," by State Secretary-Director; "Reading," State Reading Contest Chairman; "Spelling," State Literature Secretary; "Geography," State White Cross Chairman; "Rithmetic," State Superintendent of Missions; "English and Civics," State Christian Americanization Chairman; "Harmony and Ear Training," State College Counselor; Normal Training Class, State Missionary Education Secretary; "Botany" under two divisions—"Growing Plants," State Children's World Crusade Chairman, "Flowering Shrubs," State World Wide Guild Chairman.

A large map of Illinois, showing outline of Associations, was drawn upon a blackboard and at "Roll Call" of Associations, the number in attendance was placed within the boundary of Association called as the women would rise. The black-

board was also used for statistics and for the names of missionaries from Illinois with their stations.

That this "School" may prove of lasting good, one person from each Association had been previously selected to attend as "teacher" for her Association. She it was who took notes on everything. She it is who is giving out the help and inspiration she received to the other Associational Officers and Chairmen who could not attend the first "School of Helpful Suggestions."

Already five Illinois Associations have put on "Associational Schools" and we are confident that before the work of the fall begins every Association will have had the opportunity of receiving the help and inspiration of its own teachers, and we believe more intelligent, more earnest effort will be the result. We believe that Baptist work in Illinois will be bigger, better, more far-reaching than ever. We rejoice in the gracious reception our little "Text-book" has received and pray that it may prove helpful in interesting more of our Baptist women and girls in our great task of giving Christ to the world.—*Mrs. W. B. Topping.*

### A SUMMER CHRISTMAS TREE

Mrs. J. R. Estes writes about the Summer Christmas Tree which the Woman's Missionary Society of the First Baptist Church of Muskegon, Mich., had at their annual picnic on Muskegon Lake. A growing tree on the lawn was decorated in the usual Christmas fashion and 39 Peter Rabbits which the ladies had made and dressed for Miss Huber's Kindergarten in Porto Rico, one of the stations assigned to them for White Cross work, also adorned the tree. Last year's meeting is pictured on this page and the ornamented tree may be seen at the side. This sum-

mer at the missionary picnic a similar tree was decorated and the following program, in charge of the White Cross Chairman, was given:

Singing: "Let the lower lights be burning."

Devotional: "Feast of Candles," Mrs. Ford, MISSIONS, March, 1918.

Phonograph Selection: "Jesus the light of the world," Gypsy Smith.

#### Business.

Introductory Talk on Home Missions.

Talks on Colporters and Chapel Cars.

Duet: "The Home Land," Hundley.

Talks on Chapel Auto Cars, from MISSIONS, April, 1924, and Christian Centers.

Monologue: "Through a boy's eyes."

Reading: "Americanization," from *The Baptist.*

Refreshments.

#### NOTE

When sending for literature please remember to give your complete address as frequently packages which the Literature Department sends out are returned because of insufficient address.

### Stereopticon Lectures on Race Relations

H105—Children of a Later Exodus (Negro).

H107—Alaska.

H109—Immigrants All.

H110—Blazing Gospel Trails for the Mono.

H113—The Hopi Indians.

H121—Child Life of the Nation.

H123—Spelman Seminary.

H124—Helping Esteranza Candela To Become an American.

H125—The Original American.

H129—Centers of Christian Fellowship.

H132—Among the Racial Groups of America.

For further information write to Harry S. Myers, 276 Fifth Avenue, New York City, or to any state office.



AMONG MISSIONARIES no longer in the service of the Home Mission Society are G. L. Cardellicchio, E. M. Lands, James Herring and Leonard I. Fowle.



ANNUAL PICNIC, MUSKEGON, MICHIGAN, BAPTIST CHURCH.  
NOTE THE SUMMER CHRISTMAS TREE.

## MISSIONS' PUZZLE PAGE



SERIES FOR 1924. No. 8

Each of the above puzzles indicates what it represents. Somewhere in this issue will be found the answer to each of the puzzles. Can you guess them?

Prizes will be given, as follows, for the year 1924, January to December:

First Prize—One worth while book for correct answers to the 66 puzzles in the eleven issues of 1924.

Second Prize—A book, or a subscription to MISSIONS, for correct answers to four puzzles in each issue, or for 44 correct answers out of the 66. MISSIONS will be sent to any address.

Send answers to MISSIONS, Puzzle Department, 276 Fifth Avenue, New York.

## Answers to July Puzzles

1. Louise Campbell.
2. F. W. Harding.
3. Dora Zimmerman.
4. Clarence Hendershot.
5. J. H. Cope.
6. John A. Howard.

## Words to Look Out For

Chimneys, not chimnies.  
Susceptible, not susceptible.  
Hindus, not Hindoos (the latter was the old spelling).  
Accessible, not accesible.  
Correlate, not correlative.  
Des Moines, not Des Moine.  
Address, not adress.

## Little Language Lessons

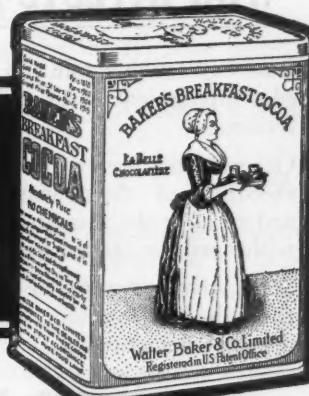
The following word pairs are often confusing. It would be helpful to study these definitions and examples to enable you to accurately discriminate between them.

**Continuous, Continual.** A thing is *continuous* if it suffers no interruption whatever, *continual* if it is broken at regular intervals but as regularly renewed. Thus "a continuous stretch of forest"; "the continual drip of water from the eaves."

**Knowledge, Wisdom.** Our *knowledge* is our acquaintance with a fact, or the sum total of our information. Our *wisdom* is our intellectual and spiritual discernment, to which our knowledge is one of the contributors. *Knowledge* comprises the materials; *wisdom* the ability to use them to practical advantage and to worthy or noble purpose. *Knowledge* is mental possessions; *wisdom* is mental and moral power.

**Enormity, Enormousness.** *Enormity* pertains to the moral and sometimes the social, *enormousness* to the physical. Thus "the enormity of the crime," "the enormity of this social offense"; "the enormousness of prehistoric animals."

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good  
cup of cocoa use



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4. Others who need cash dividends through life and wish dividends of joy throughout eternity.
5. Some who wish to establish an income for a friend or relative.
6. Others who love the Master and wish the work of winning souls to go on after they have been called to be with Him.

### WHAT'S YOUR NUMBER?

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### Foreign Missionary Record

#### SAILED

From New York City, May 7, on the *Berengaria*, Mr. Clarence Hendershot for Burma.

From New York City, May 8, on the *Belgenland*, Mrs. S. E. Moon for the Belgian Congo.

From Seattle, June 1, on the *President Grant*, Mrs. R. C. Thomas for the Philippines.

From New York City, June 7, on the *Belgenland*, Rev. W. E. Rodgers for the Belgian Congo.

From Boston, June 10, on the *Samaria*, Dr. and Mrs. F. W. Goddard and two children for East China.

From Vancouver, June 19, on the *Empress of Canada*, Mrs. Anna M. Salquist for West China.

#### ARRIVED

Mrs. Edwin Bullard and Miss Grace Bullard of Kavali, South India, in New York City, April 15.

Rev. and Mrs. F. W. Harding of Tura, Assam, in New York City on May 5.

Rev. and Mrs. W. R. Hutton and two children of Nowgong, Assam, in New York City, April 28.

Rev. and Mrs. L. E. Rowland and three children, of Ongole, South India, in New York City, April 30.

Rev. S. W. Stenger of Nandyal, South India, in New York City, May 9.

Rev. and Mrs. O. L. Swanson and Rev. N. E. Woodbury and three children in New York City on May 13.

Rev. and Mrs. A. J. Tuttle of Gauhati, Assam, in New York City, April 28.

Rev. and Mrs. M. C. Parish and two children of Pegu, Burma, in New York City, May 21.

Mr. and Mrs. R. L. Howard and child of Rangoon, Burma, and Miss Olive Hastings of Rangoon, in New York City, June 3.

Dr. and Mrs. W. R. Morse and daughter of Chengtu, West China, in Halifax, June 12.

Mr. and Mrs. L. A. Lovegren and two children of Yachow, West China, in Seattle, June 16.

Mr. and Mrs. E. H. Clayton and four children of Hangchow, East China, in Vancouver, June 16.

#### BORN

To Dr. and Mrs. Ernest Holsted of Vinukonda, South India, a daughter, Darleen, on February 26.

To Rev. and Mrs. J. A. Foote of Osaka, Japan, a daughter, Miriam Jean, May 20.

#### MARRIED

Miss Hazel Malliet and Rev. A. E. Bigelow of Iloilo, the Philippines, on April 29.

Miss Wadman and Dr. J. S. Grant of Ningpo, East China, now at home on furlough, in Victoria, B. C., on June 17.

#### DIED

Dr. J. M. Foster, missionary in China for 34 years, in Gardenville, N. Y., May 9.

**DR. RIDER TO VISIT THE FAR EAST**

The Foreign Mission Board announces that arrangements have been made for Rev. A. W. Rider, D.D., recently elected Field Secretary of the Society, to make a visit to the mission fields in the Far East. Few Baptists are so well known to our missionary body as Dr. Rider. For years he has occupied the position of Big Brother upon the Pacific Coast ready to receive and welcome our missionaries as they return jaded and often ill from years of sacrificial service abroad. Many a wearied and discouraged missionary whom Dr. Rider has thus met has been inspired with new confidence by the brotherly sympathy so promptly extended. In undertaking his work as Field Secretary of the Society, which in a very true sense is a continuance of the task he has been carrying for so many years, Dr. Rider is in need of the first-hand knowledge which a journey among our missions will give him. He will enter the stations and homes of our missionaries as an old friend and will bring a new vision of the great work upon his return to this country. Dr. Rider was born in Central Illinois and graduated from Illinois College with the degree of A.B. in 1886. In 1889 he became the first pastor of the Memorial Baptist Church in Los Angeles resigning ten years later to enter the work of the American Baptist Missionary Union in association with Dr. Sunderland who was then District Secretary for the Pacific Coast. A little later Dr. Rider succeeded Dr. Sunderland and established his headquarters at Oakland. In 1905 he made a trip to China, Japan and the Philippines at his own expense and in 1913 became Joint Secretary for the Foreign and Home Mission Societies in the South Pacific District. On the organization of the New World Movement Dr. Rider became the general representative of that Movement and conducted campaigns widely throughout the country.

★ ★ ★

The confidence in the financial management of The Ministers and Missionaries Benefit Board is one of its strongest assets among our ministers and churches. In other ways than by pensions our pastors are making use of it for protection. Recently the Board received a letter from one of our older ministers who enclosed his check for \$500 to obtain his 15th annuity bond since 1920. The following excerpt from his letter is most interesting: "I am enclosing a check for \$500 to add to other amounts I have sent you. I do not need to say that in putting so much, such a very large per cent of my all, into your hands I am doing it with strong assurance that it is a safe investment in addition to the good it may do. I am getting beyond three score and ten and do not know how many years I may be able to earn and so these investments may mean much to me in addition to what it will do for others."

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- 1—Go to a lawyer and have him make your will at once.
- 2—Sign it at once and have it witnessed by the requisite number of persons.
- 3—Of course you will insert the name of The American Baptist Home Mission Society for a suitable amount.

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The 843 missionaries of The American Baptist Home Mission Society are working in nearly every State in the Union, and in Cuba, Porto Rico, Mexico, Nicaragua, El Salvador, Hayti and Jamaica. They serve as missionary pastors, teachers, colporter-missionaries, chapel-car and auto-car directors, evangelists and Christian Center workers. The Mission Schools of the Society number 21; Mission Stations are maintained among 14 Indian tribes and at Bacone College 23 tribes are represented by the student body. Our work has extended to include 22 foreign-speaking racial groups. In Mexico our well-equipped hospital is yearly increasing its usefulness.

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### Are You a Winner?

For securing the largest number of new subscriptions to MISSIONS during 1924-1925 in proportion to the resident membership, Mrs. W. A. Montgomery offers a traveling library of 10 missionary books. This award will be made to the winning district when the Northern Baptist Convention meets in Seattle next summer. By new subscriptions is meant paid subscriptions of \$1 each (club rate granted) by persons who have

never been subscribers or by persons whose subscriptions have lapsed for at least one year. This offer includes all such subscriptions beginning May 1, 1924, and ending April 30, 1925. Send subscriptions direct to MISSIONS, 276 Fifth Avenue, New York City. That office is prepared to keep an accurate account of all new subscriptions made during the fiscal year. Now is your opportunity to promote MISSIONS and to bring within your district and state a cir-

culating library which will help to increase missionary interest.

Mrs. Montgomery believes in *Everyland*, too. So she is making a similar offer of one traveling library to the district which reports the largest number of new subscriptions in proportion to resident membership. If you are not taking this magazine for your children you are depriving them of some of the finest and most interesting missionary stories, puzzles and other reading matter boys and girls like. Send subscriptions (price \$1.50) to Miss M. H. Leavis, West Medford, Mass.

### For Those in the Reading Contest

While in conference in Milwaukee the district and state women present requested that there be an increase in the number of points granted in the Reading Contest for the reading of MISSIONS. As a result the number has been raised to 10 points for the conscientious reading of each copy or a total of 110 points for the 11 copies issued during the denominational year. Increase your knowledge of Baptist Missions and thereby increase the credit of your church in the Reading Contest.



### New Missionaries Appointed

On April 8, at the meeting of the Board of Managers of the American Baptist Foreign Mission Society, Miss Fannie E. Lincoln, to be superintendent of the school for missionaries' children at Taunggy, Burma; Mr. Clarence Hendershot, to teach in Cushing High School; Rev. Siebe S. Feldman and his fiancée, Miss Alma Meyer, for evangelistic work in the Philippines.

### LINFIELD COLLEGE

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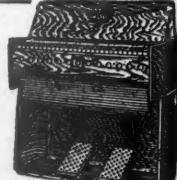
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